

— Centennial Celebration — 1807 — 1907.

CENTENNIAL CELEBRATION

1807-1907

CENTENNIAL CELEBRATION

Of the Organization of the First Conference
of The Evangelical Church

Held at Kleinfeltersville, Lebanon County, Pa.,
September, 25-26, 1907



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United Theological Seminary
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Published by order of the Board of Publication of the
United Evangelical Church.

J. H. SHIREY and S. L. WIEST, Editors and Publishers.



HOUSE IN WHICH FIRST CONFERENCE WAS HELD, A. D. 1807.

OUR CENTENNIAL

The one hundredth anniversary of the organization of the first annual conference, at Kleinfeltersville, Pa., was first suggested by Rev. D. G. Reinhold, of the East Pennsylvania Conference, some time previous to the General Conference of 1906. The local congregation petitioned the General Conference, held at Cedar Rapids, Iowa, to arrange for such a centennial celebration, and the latter passed the following resolution:

"WHEREAS, There has been submitted to this body a 'memorial' from the Kleinfeltersville class, of the East Pennsylvania Conference, praying that the United Evangelical Church may, in some appropriate manner, recognize the organization of the Evangelical Association at that place in the year 1807; and

WHEREAS, The house in which the first Annual Conference was organized in that year is still standing at that place, and Rev. Jacob Albright, the founder of the Church, both died and was buried there the year following; therefore,

Resolved, That we recognize the propriety of such a celebration, and would recommend the observance of the centennial of the ecclesiastical organization of the Evangelical Association, with which the United Evangelical Church stands vitally connected in her origin.

Resolved, That the matter be entrusted to a committee of arrangements, said committee to be composed of the Corresponding Secretary of the Missionary Society, three persons each from the East and Central Pa. Conferences and one person from the Pittsburgh Conference, and that the delegations of the three Conferences designated choose their committeemen during the session of this body, and that they meet and organize before the close of this Conference, and make arrangements for a place and time of meeting to arrange the program and fix date for said centennial celebration.

Resolved, That said committee shall, in connection with the local celebration also devise and publish a plan for the observance of said centennial, throughout the bounds of the Church;

and, furthermore, that these centenary celebrations be made the occasion of missionary rallies, and that collections be taken for our foreign mission work."

The committee appointed to carry out this action of the General Conference were J. H. Shirey (Chairman), S. L. Wiest and A. J. Brunner of the East Pennsylvania Conference; A. Stapleton (Secretary), U. F. Swengel and J. W. Slothower, of the Central Pennsylvania Conference; W. M. Stanford, of the Pittsburg Conference, and B. H. Niebel, Corresponding Secretary of the Missionary Society. This committee formulated a program and selected the 25th and 26th of September, 1907, as the time for the centennial services. Their program was creditably carried out, and the attendance at, and the interest and enthusiasm in, the services exceeded all expectations. A conservative estimate, based upon the registration of those in attendance, was 750. There were representatives present from two countries—the United States and China; from four states—Pennsylvania, New York, Illinois and Kansas; from six annual conferences—East Pennsylvania, Central Pennsylvania, Pittsburg, Illinois, Kansas and Des Moines; and from at least 66 towns and cities.

The services at the grave of Jacob Albright, founder of the Church, in the evening twilight of the last day, were deeply impressive.

The offering for the China Mission exceeded one hundred dollars.

So notable was the occasion, so inspiring the services and so valuable the addresses, that the Board of Publication of the United Evangelical Church, at its annual meeting on October 8th and 9th, 1907, appointed the undersigned to prepare this Souvenir. It is by this means that the memory of this celebration, and especially the able and historically important addresses delivered, are to be handed down to succeeding generations.

We reprint herewith the program, and the names of those who registered, and the addresses, except that of C. Newton Dubs, D.D., which, much to our regret, we could not secure. In addition to that which appears in the program, it is of interest to note that the singing was a marked feature of the exercises. Many of the old hymns and choruses, so popular with "the fathers," were sung from the "Violi." Special music was also rendered by Rev. W. H.

Christ, the Glee Club of Albright College and the choir of the First Church, Lebanon.

Rev. A. M. Sampsel had charge of all the exercises, excepting the last service, at which Rev. J. H. Shirey presided.

The local pastor, Rev. W. F. Schofer, deserves grateful recognition for his efficient and gratuitous services in providing transportation and entertainment for visitors.

The following, by Rev. A. Stapleton, M. S., D.D., which appeared in *The Evangelical* of October 16th, 1907, under the caption, "Whence Came Our Evangelical Fathers," is of so great historic value that we take this means of bringing it again to the attention of our Evangelical people, and of preserving it for those who shall come to our standard in the years to follow:

The great Palatine emigration to Pennsylvania was caused by civil and religious oppression. In 1706, Rev. Joshua Kocherthal, a pious minister of Lindau, Bavaria, went to London to interest the English nation in behalf of his oppressed and afflicted countrymen. He was given assurances of help by Queen Anne, William Penn and other influential people. Returning to the Palatinate, he published a small pamphlet giving an account of the promises and prospects accorded him relative to the emigration of the Palatines to America.

This pamphlet and other agencies aroused a great interest, and was the beginning of the German Exodus to Pennsylvania. In 1708, Kocherthal led the first Palatine colony, consisting of 54 persons, down the Rhine, and proceeded to London, where arrangements were made to settle them in America. They were the pioneers of a mighty host, as within two years upwards of thirty thousand Palatines had reached London and thrown themselves on the generosity of the English people.

In the Spring of 1709, Kocherthal, with his original colony, was transported to New York and located on the Hudson. After settling his people, he returned to London, and with the help of the English government organized the greatest colonial expedition that ever left the shores of Europe. The colony consisted of about three thousand people, and they shipped in seven transports. They left England in the Spring of 1710. Misfortunes of all kinds befell them. They were buffeted by fierce storms and

driven far out of their course, their food and water supply failed them, and sickness broke out. After a voyage of *six months*, during which they lost several of their vessels, and *nearly half* of the people, they reached New York and were located up the Hudson River.

The New York authorities did not treat the poor refugees with kindness and fairness, and this soon reached their countrymen camped at London, as well as in the Fatherland. It was this that deflected the immigration to Pennsylvania, and led to the creation of a new German nation, known as "the Pennsylvania Germans."

Most of the Palatines on the Hudson River forsook their holdings and relocated in the Mohawk and Schoharie Valleys, where they were assigned lands by the chiefs of the Mohawk Indians. Even here they were not free from the oppression of the New York authorities, who sought to compel them to pay for the land already confirmed to them by the Indians. This led them to their last great strike for tranquility. Some Indian friends who were acquainted in Pennsylvania told them of a region called by them "*Tulpehocken*," a land of beauty, abounding in gushing springs and fruits. Led by these Indians, in 1723, the first party of Palatines came to this region through the wilderness. They were followed by the second colony in 1727, and later by others, until nearly all the original Hudson River colonists were re-elected in "*Tulpehocken*."

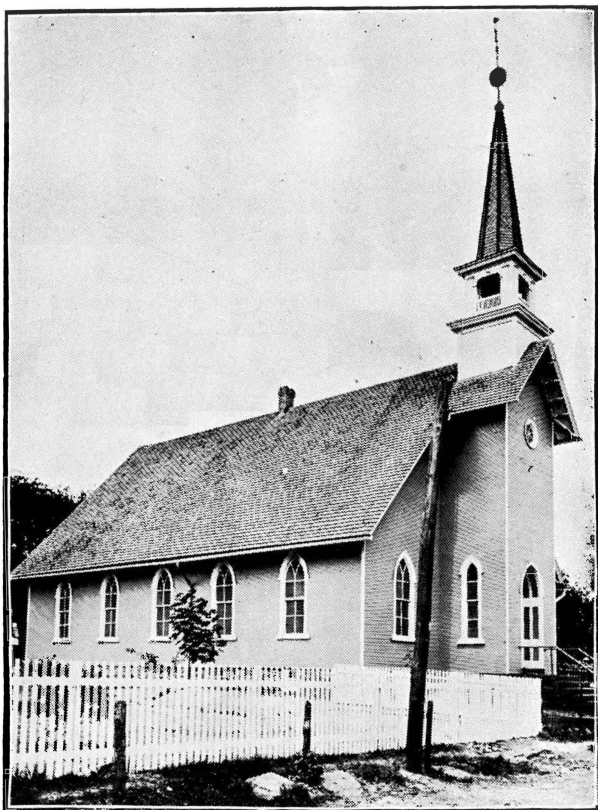
This region in a general sense is the great Lebanon Valley. A little below our Albright College, at Myerstown, the refugees built their first churches in 1728—Lutheran and Reformed. The Millbach Valley is an arm of the Tulpehocken, and was settled by the Schoharie refugees. In the list of survivors who came with Kocherthal in 1710, I found the name of Jacob Becker and John Henry Zeller. With the rest, they came overland through the wilderness to the headwaters of the Susquehanna, floated down that stream to the mouth of the Swatara, where Middletown now stands. Becker bought land in the Millbach Valley from a previous owner. The date can not be ascertained, but the patent is dated 1737. This land is still mostly held by descendants. The Beckers were Reformed. The grandchildren constituted the most important family connection in the early history of the Albright church. In the house of Samuel, the conference

was organized in 1807. In the house of George, Albright died in 1808. In the homes of three other brothers original classes were formed.

Jacob Becker, when he first arrived from Schoharie prior to 1730, first settled where the Zeller house now stands. This he relinquished, and John Henry Zeller took the place, and in 1745, built a house-fort over a splendid spring, gushing out of a rock. This house was built as a protection for the settlers against the hostile Indians. It is built of heavy stones. The windows are high up, and so narrow that a person could hardly get through. During the French and Indian War (1754-1760), the settlers often gathered here for protection. John Henry Zeller was a prominent member of the Reformed Church. He died at an advanced age in 1756. He was the ancestor of a noble posterity, many of whom were ministers. Several branches became Evangelicals. From this stock descends the wife of Bishop H. B. Hartzler. The old Zeller home is about a mile from Sheridan, and only a few years ago was sold out of the family by Monroe Zeller, the eighth generation.

J. H. SHIREY,

S. L. WIEST.



THE KLEINFELTERSVILLE CHURCH,
in which the Centennial Services were held.

PROGRAM OF THE CENTENNIAL CELEBRATION AT
KLEINFELTERSVILLE, LEBANON CO., PA.

SEPTEMBER 25 AND 26, 1907.

Wednesday Evening, 7:30.

Conductor of Exercises—Rev. A. M. Sampsel, Presiding Elder of Harrisburg District, East Pennsylvania Conference.

Leader of Music—Rev. A. J. Brunner, Pastor of Harris Street Church, Harrisburg, Pa.

Organist—Rev. E. H. Romig, Pastor at Pottsville, Pa.

Opening—Devotional Exercises, led by Rev. J. H. Shirey, Presiding Elder, Reading District, East Pa. Conference.

Introductory Address, by Rev. A. M. Sampsel, of Reading, Pa.

Address—Subject, "The Development of the United Evangelical Church," by Rev. B. H. Niebel, Harrisburg, Pa., Corresponding Secretary of the Church Extension and Missionary Societies.

Closing—Singing and Prayer.

Thursday, September 26, 10 A. M.

Opening—Devotional Exercises, led by Rev. J. D. Shortess, of Lemoyne, Presiding Elder of the Carlisle District, Central Pennsylvania Conference.

Address—Subject, "The Genius and Spirit of Our Church Life," by Bishop H. B. Hartzler, D.D., of Harrisburg, Pa.

Address—Subject, "Our Church Polity," by Bishop William F. Heil, of Highland Park, Ill.

Closing Exercises—Singing and Prayer.

Afternoon—2 O'clock.

Opening—Devotional Exercises, led by Rev. G. S. Smith, of Hiawatha, Kansas, Presiding Elder of the Kansas Conference.

Address—Subject, "Rev. Jacob Albright as Evangelist and Founder," by Rev. A. Stapleton, M. S., D.D., Pastor of St. Paul Church, York, Pa.

Address—Subject, “Our Mission Work in China,” Rev. C. Newton Dubs, D.D., Superintendent of our Mission work in China.

Closing Exercises.

Evening at 6 O'clock.

Twilight Services at the Grave of Jacob Albright.

Addresses by Rev. C. S. Haman, of Reading, Pa.; Rev. A. E. Gobble, A. M., D.D., Professor in Albright College, Myerstown, Pa.; Rev. S. L. Wiest, Publisher, Harrisburg, Pa.

7:30—*Exercises in the Church.*

Opening—Devotional Service, led by Rev. L. Dice, Pastor at Ransom, Pa.

Address—Subject, “The United Evangelical Church Was Organized in Accordance With the Will of God,” by Rev. R. Dubs, D.D., LL.D., of Harrisburg, Pa., Editor of *Die Evangelische Zeitschrift*.

Address—Subject, “Our Future as a Church as Forecast by the Lessons of the Past,” by Rev. W. M. Stanford, A. M., D.D., of Harrisburg, Pa., Editor of *The Evangelical*.

INTRODUCTORY REMARKS BY REV. A. M. SAMPSEL, CONDUCTOR OF EXERCISES.

Wendell Phillips, one of America's greatest, if not the greatest of her platform orators, used to electrify his audiences, in this and other lands, with his lecture on “The Lost Arts.” If he did not succeed in convincing his generation that wisdom would not die with them, he left them no room for doubt that it did not begin with them. Men who lived and wrought millenniums before were the heroes of most marvellous, yea, almost incredible achievements. Secrets were known to them which the keenest intellects of our modern days have thus far failed to unlock. But when all has been said, when full account has been taken of all that they did, or could do, and contrasted with the mighty achievements of the present day, it must be admitted that

for all practical purposes the "Arts" which are lost, are not to be compared with the discoveries and inventions of the last one hundred years. These years have brought more changes than all the ages preceding.

And what is true in the physical and intellectual world, is scarcely less true in the church. The changes, alas! not all for the better, which the century has brought to our church would make it almost unrecognizable to those who laid her foundation a hundred years ago. Think of the toils and self-sacrificings of Albright, and Walter, and Miller, and the rest of them, as they travelled on horse back over vast territories, passing through great forests and over high mountains, and preaching in farm-houses, and barns, and cabins, and under the open heavens to the few the great message committed to them, and compare it all with the great inheritance into which we have come and which we are enjoying to-day!

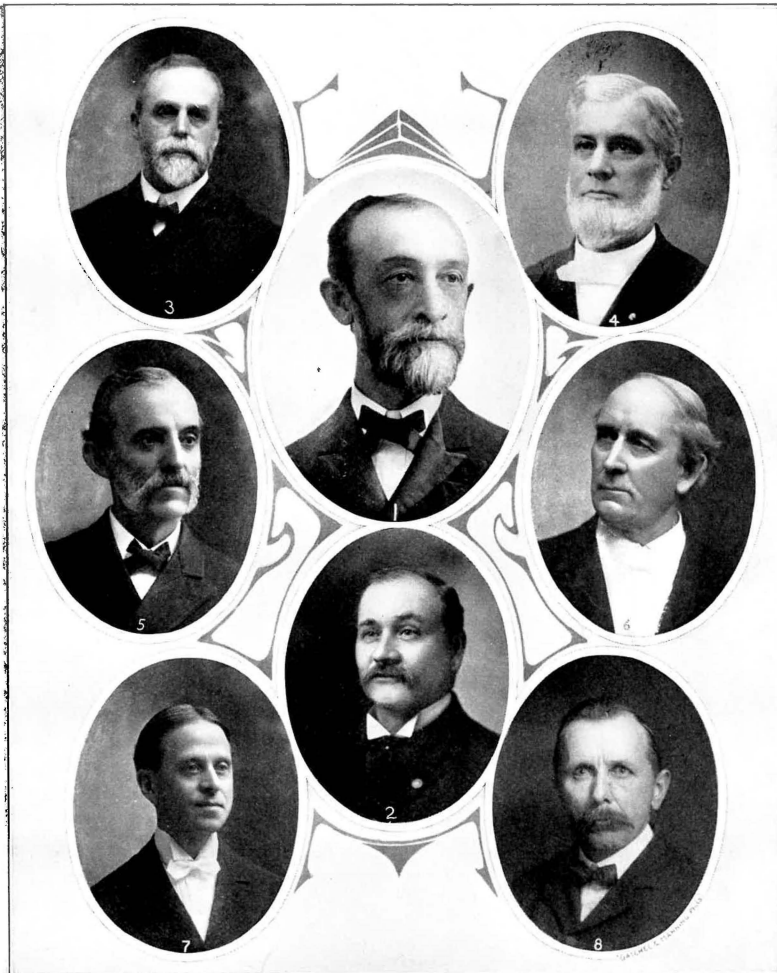
But while these almost incredible changes, along many lines, have taken place, the great fundamentals which gave success to the fathers, remain absolutely unchanged. The burning enthusiasm, the holy fervor, the absolute assurance of their divine call, and their sublime faith in the power of the Gospel are as essential now as they were then. Our message may be presented in somewhat different garb, but the *message* is the same. The universality of sin, the all-sufficiency of Jesus as the Saviour of all who thoroughly repent of their sins, and by faith accept Him as Saviour and Lord; the necessity of obeying the divine voice and living in fellowship with God through Christ in order to maintain, and grow in, the life spiritual, need to be emphasized no less now than then.

If we have come here only to celebrate the work of the fathers, to congratulate each other upon what they wrought and we have achieved,—if that be all—and not that we may catch anew the inspiration which burned in their hearts, and be baptized again with the power through which they battled and won, we might just as well have saved the time and expense of coming here. Shall we not pray that as a result of this meeting, we may go forth to proclaim with all the emphasis that characterized their message the necessity of a thorough repentance, and a radical conversion—"through and through into eternal life"—and to hold up to the people, as the glorious privilege of every

believer, complete deliverance from every sin—a present, personal, perfect salvation in Jesus Christ?

Nor must we forget to keep aloft for ourselves and for all our people the highest standard of ethics. When we fail there our glory will be gone and the reason for our continued existence will have departed. To maintain this standard a faithful observance of the means of grace, the reading of the Word, secret and family prayers, and attendance upon the prayer meeting and the other services of the sanctuary, is unqualifiedly essential. It is to be feared that in some of these things we, as a church, are far from following in the footsteps of the fathers. Too many, if report be true, have no altar for God in their home, and a large proportion are seldom or never found at the prayer meeting and the other services of the sanctuary. There ought not to be an Evangelical home anywhere where family worship is not held every day; and all our people need the prayer meeting, just as much as our fathers needed it. May the services of these days bring to us all a mighty baptism of the old-time fire, consecration and power, and may our churches everywhere be set aflame therewith!

But my time is up, and I take great pleasure in introducing to you as the speaker of the evening, the Rev. B. H. Niebel, Secretary of our Church Extension and Missionary Societies. It is most fitting that he should be the first to address us upon this occasion. Ninety-eight years ago—just two years after the Conference whose centennial we are here to celebrate—his grandfather, Henry Niebel, who later became the second presiding elder of the church and a man of great influence and power in her early history, was licensed to preach the Gospel. From that day to this the church has never been without a Niebel in her ministry. Bro. Niebel's father, like his grandfather, gave the services of a long life to preaching the Gospel in our church, and he himself entered the ranks as a young man more than a quarter of a century ago. We are glad to have him among us, and pray that the divine blessing may be upon him as he brings us the message to-night.



COMMITTEE OF ARRANGEMENTS APPOINTED BY GENERAL CONFERENCE.

- | | |
|---|--------------------------|
| 1. J. H. SHIREY, Chairman. | 5. B. H. NIEBEL. |
| 2. A. STAPLETON, M.S., D.D., Secretary. | 6. W. M. STANFORD, D. D. |
| 3. S. L. WIEST. | 7. A. J. BRUNNER. |
| 4. U. F. SWENGEL, D. D. | 8. J. W. SLOTHOWER. |

THE DEVELOPMENT OF THE UNITED EVANGELICAL CHURCH

ADDRESS BY REV. B. H. NIEBEL, CORRESPONDING SECRETARY OF
THE MISSIONARY SOCIETY AND OF THE BOARD
OF CHURCH EXTENSION.

The scope of my subject begins with the taking of the name "United Evangelical Church." A brief historical reference to the origin and adoption of this name will therefore be in order.

Unfavorable court decisions made it evident that we would be necessitated to take a new name. The name United Evangelical Church originated with Bishop Dubs. It was first mentioned by him privately at the session of the East Pa. Conference in 1894. Here the probable necessity of a change in name was discussed, and the name United Evangelical Church, was finally agreed upon, in case there should be a new name required. The matter was next presented to the Central Pa. Conference at its session, which also agreed to this name. Pittsburg Conference did likewise.

The Illinois Conference had previously adopted the name "Regular Evangelical Association," in 1893. Fortunately it had been discovered prior to the time of their session of 1894 that an injunction would be served by the "other side" of the church controversy to prevent them from transacting business under the name Regular Evangelical Association. Fortunately also, that conference had adjourned the previous year under the following resolution:

Resolved, That we now adjourn subject to the call of the Bishop and the presiding elders at the time and place appointed by them." Pursuant to this resolution, Bishop Dubs and the presiding elders called a session of the Illinois Conference at Barrington, Ill., to meet at two o'clock p. m., on Wednesday, the day before the usual time of meeting. After devotional services, and the organization of the conference, and the reception of a report from a largely attended laymen's convention; the subject of a new name was made the order of the business. After some discussion, the following action was taken:

"We, the members of the Illinois Conference of the Regular Evangelical Association in conference assembled, and upon prop-

er and prayerful consideration, deem it prudent and promotive of the interests and prosperity of Christ's kingdom to adopt the following:

WHEREAS, The change in our church and conference name one year ago at the opening of the annual conference session in Freeport, under unexpected assault by litigation, and without any notice on the part of our opponents of the so-called majority, giving but little time for deliberation in the matter; and,

WHEREAS, We deem the name then adopted insufficiently distinctive for the best interests and the highest degree of denominational prosperity, and lacking in that quality which represents our organization distinctly to be a Christian denomination or church, and not an undefined "association," and thus meet a want that has long been felt among our people; therefore,

Resolved, That we change our present name of the Regular Evangelical Association to United Evangelical Church.

Resolved, That we the Illinois Conference of the Regular Evangelical Association, shall hereafter be known by the name of Illinois Conference of the United Evangelical Church.

This then was the first formulative action and adoption of the name United Evangelical Church.

When the General Conference met at Naperville, Ill., on Nov. 29, 1894, a committee on the status of that General Conference, and its relation to the Philadelphia General Conference was appointed. This committee consisted of a minister and a layman from each of the six conferences there represented, as follows:

East Pa.—B. J. Smoyer and J. G. Mohn.

Central Pa.—Jacob Hartzler and I. S. Frain.

Pittsburg—G. W. Brown and M. B. Templin.

Illinois—D. B. Byers and J. F. Schlosstein.

Des Moines—B. H. Niebel and N. R. Clift.

Ohio—A. Swartz and W. A. Ferguson.

I will quote only the first item reported by this committee and adopted by the General Conference.

"We, the so-called minority of the Evangelical Association of North America, but now by action of annual conferences here represented, the United Evangelical Church, which name we hereby ratify and adopt as our denominational name; have all along held the attitude of loyalty to the constitution or discipline

of our church ; and have stood unflinchingly for principle law and order regardless of any and all adverse circumstances."

Thus we became the United Evangelical Church. May we ever be in spirt and in effort what this name indicates.

I am to speak of the development of this body of Christians. The term development means: "An internal or subjective expansion or progress toward a more perfect state, gradual growth or enlargement."

Starting with the adoption of a new name, what were our resources?

1. Looking backward to our course in the unpleasant controversy through which we had passed, and to our attitude in its final outcome, we felt a conviction of sincerity in having endeavored to do what was right and expedient under the circumstances according to our best judgment. We felt ourselves clearly justified in organizing the United Evangelical Church. Generally speaking, we did this without malice toward our friends of the "other side" of the controversy.

2. Looking forward to our course for the future, we did it with the determination to continue to trust in God who had helped us hitherto, and to maintain a spirit of devotion to Jesus Christ and the extension of his kingdom upon earth by laboring for the salvation of the lost and the building up of believers in holiness.

3. Organically: We were represented by six annual conferences at the General Conference of 1894, viz: the East Pa., Central Pa., Pittsburg, Ohio, Illinois, and the Des Moines. The Oregon Conference had elected delegates, but was not represented at the General Conference. The Platte River was with us in sentiment, but had not taken the new name on account of an undecided case in the courts.

These conferences numbered in membership, according to the statistics of 1895, 50,240. We had a Missionary Society, and a Woman's Missionary Society. The K. L. C. E. had been organized at the Philadelphia General Conference. As nearly as could be ascertained the membership was 9,157. There were three educational institutions, viz: East Pa. Conf. Seminary, Central Pa. College, and LaFayette Seminary. A Board of Publication had been organized at the Naperville General Conference,

and provision made for the purchase of the plant of the Evangelical Publishing Co.

4. Materially: We were almost completely stripped of our property, including churches, parsonages, and our interest in the Publishing House. In a very large part it was a new beginning.

5. As to Polity: We held to the main features of the old organization, except that we discarded ex-officio representation in the General Conference, limited the terms of office of the bishops and presiding elders, added the important feature of lay-representation, and changed the method of deeding our church property from a denominational trust deed to a congregational trust deed with certain modifications.

6. Finally: As to doctrine, spirit, and life; we stood upon the foundation principles as laid down by the fathers of our church. These principles are clearly set forth in our Discipline. Upon this foundation we would continue to build an organic body of Christian believers that shall glorify God in His church upon the earth in true worship and in the extension of the kingdom of His Son, Jesus Christ.

We have briefly stated in this classified form what we consider to have been our resources in the formation of the United Evangelical Church, that we may more clearly note her development. We have now been an organized body about thirteen years. How have we developed during this period of time?

The Development of the United Evangelical Church.

1. In doctrine and polity we continue as we began, hence it will not be necessary to dwell on these. We are quite well satisfied.

We shall further consider the subject under the heads of:

1. Organic. 2. Material and Numerical. 3. Spiritual.

1. Organic development. We began with eight annual conferences, which have already been named. Now there are ten. The Northwestern was formed from a part of the Des Moines; and the Kansas from a part of the Platte River.

The former was organized in the Floyd church, Plymouth County, Iowa, April 4, 1899, Bishop Dubs presiding. It began with a membership of 1649, now there are 2,023, an increase of 23 per cent. in seven years. The Kansas Conference was organized at Kearney, Neb., March 16, 1901, Bishop Dubs presiding.

It began with a membership of 404, now there are 730, an increase of 80 per cent. in five years, since 1902. The organization of these conferences has resulted in considerable territorial expansion. When the Northwestern Conference was first organized, it had only 8 charges outside of the state of Iowa, now there are 19 charges scattered through Minnesota, the Dakotas and Washington. The expansion of our territory should continue as rapidly as open doors present themselves, and we can furnish capable men and means to carry on the work.

A matter of considerable importance in the development of our missionary interests was the creation of a Woman's Board of Missions. This took place at a meeting of the Woman's Missionary Society held at Glen Rock, Pa., in the fall of 1896. This gave our sisters of the W. M. S. an official working basis. They now hold regular annual Board meetings, which never obtained under the old regime. To them also belongs the credit of persistently urging foreign missionary work, and collecting the funds for its establishment, and for organized missionary effort amongst our children and young people. They are represented on the General Board of Missions and on the executive committee of the Board. With their Board, Conference Branches, Auxiliaries, Y. P. M. Societies and Mission Bands, they are quite well organized for effective missionary work.

A step of the highest importance to the development of our church's effectiveness in fulfilling the command of our Lord to "Go into all the world" was the organization of our mission in China. The General Conference of 1894 took the following action:

"WHEREAS, There is a strong demand on the part of our people for an opportunity to send some of their missionary money into the foreign field; and,

WHEREAS, Our present circumstances do not justify us in establishing a foreign mission at this time; therefore,

Resolved, That we regret that we cannot immediately enter the foreign mission field as a denomination.

Resolved, That in case the foreign mission fund should reach \$20,000 the Board of Missions be hereby authorized to establish a foreign mission."

During the quadrennium which followed only about \$10,000 of this amount had been gathered. The conviction that we as

a church should enter the foreign field had become so strong however, that the General Conference of 1898 took the following advanced ground in this matter:

Resolved, That the Board of Missions be and is hereby instructed *at once*, to inaugurate the necessary preliminary arrangements for the establishment of a mission in some foreign field, recognizing the principle of the comity of missions, the location to be left with said Board; and the actual establishment of the mission shall take place as soon as the Board, in its judgment, has sufficient funds in hand and the income is adequate to warrant the financial support and maintenance of the mission."

The Board of Missions appointed C. Newton Dubs, H. B. Hartzler and W. F. Heil a committee to investigate and on location. The committee reported in favor of Hunan, China, and on June 9, 1899, the mission was established. On Jan. 10, 1900, Rev. C. Newton Dubs, D.D., was appointed superintendent. On the 20th of the following November they sailed from San Francisco, landing at Shanghai Dec. 20th. Changsha was entered on Nov. 21, 1901, and the first chapel opened June 15, 1902. The following October the first converts were baptized.

The General Conference of 1898 organized "The Church Extension Society of the United Evangelical Church." A constitution was formulated to be a part of our Discipline under the head of Temporal Economy. No revised edition of the Discipline having been published since that time, the said Constitution has only had printed form in the General Conference Journal. The General Conference of 1902 so changed this disciplinary provision that instead of a general society, there is a "Board of Church Extension" to administer the work of Church Extension in a general way. Provision was also made for the organization of a Church Extension Society by each annual conference. This has been done, and church extension has become one of the organized lines of work in the church.

In educational affairs we have also been moving forward. What was formerly East Pennsylvania Conference Seminary has been advanced to a college standard, and named Albright College. Later Albright College and Central Pennsylvania College were consolidated as Albright College under the direction of the East Pa., Central Pa., and Pittsburg Conferences. This college,

located at Myerstown, Pa., is a vigorous, well-equipped, growing, well-managed Christian institution of learning.

On the Pacific coast, Lafayette Seminary was moved to Dallas Oregon, and is now known as Dallas College. This was also a step forward. It provides well for the training of our young people on the Pacific coast.

In 1900 Western Union College was organized by a corporation consisting of the Illinois, Des Moines, Northwestern and Platte River Conferences. Later the Kansas Conference was added. This institution has already shown good results in the preparation of young men and young ladies for usefulness. Its outlook for the future is hopeful.

It will thus be seen that in the matter of perfecting our organization we have made commendable progress. It is to be hoped that by the time our next General Conference meets, we shall be ready to give Deaconess' work some definite form. We have been doing well in all lines undertaken by us, and we expect to continue to move forward.

II. Numerical and Material Development.

In this respect we have made commendable, and, in some items, remarkable progress. It is remembered that we organized as a church in 1894. In the formative period of the first year or two, our statistics had not taken a settled basis. In making comparisons, I will therefore use the statistics of 1896. The comparisons cover a period of 11 years, from June 1, 1896, until June 1, 1907. We note the following membership items:

Item	1896	1907	Gain
Church membership,	55,118	70,143	27¼ per cent.
Sunday-school scholars,	66,823	92,036	37.7 per cent.
K. L. C. E. (active),	10,019	18,798	87 per cent.
W. M. S.,	2,048	7,953	288 per cent.
Mission Band,	2,184	6,758	209 per cent.

During the same period, the combined subscription to *The Evangelical* and the *Evangelische Zeitschrift* increased 40 per cent. The Publisher's report as given in the statistics of 1907 shows that *The Evangelical* had 9,450 subscribers and the *Zeitschrift* 1,932.

The advance made in missionary contributions is remarkable. In 1896 the contributions for the annual conference treasuries

averaged 38 cents per member. In 1907 the average was 71 cents. This is an advance of 87 per cent.

In 1896 there was raised for the General Treasury (Home and Foreign) an average of 15.6 cents per member. In 1907 the average reached 61.8 cents per member. This is an advance of 296 per cent.

For educational purposes the average in 1896 was 10 cents per member. In 1907 it was 29 cents per member. This in an advance of 190 per cent.

For Church Extension, the average per member in 1896 was 1.9 cents; in 1907 it was 6.1 cents, an advance of 221 per cent.

The amount raised by the people for the salaries of their pastors and presiding elders (except Central Pa. Conf.) was an average of \$2.69 per member; in 1907 the average was \$3.63 per member, an advance of 35 per cent.

In 1896 there were 125 parsonages; in 1907 there were 338, a gain of 170 per cent.

In 1896 there were 521 church buildings; in 1907 there were 902; a gain of 73 per cent.

Value of all property in 1896 was \$1,373,245.00; value of all property in 1907 was \$3,892,576.35. This is a net gain of value in property of 183 per cent.

The prosperity of our Publishing House by the direction of the Board of Publication; and under the efficient management of our Publisher, S. L. Wiest, is worthy of special mention. Twelve years ago, when the church took the plant of The Evangelical Publishing Company and *The Zeitschrift* there were practically no assets above liabilities. In other words, we began with nothing. After 12 years of careful management, we now have a property worth \$175,000, with a debt of \$73,000, thus leaving a net asset of over \$100,000. The property consists of a site of ground and buildings worth nearly \$100,000, machinery over \$30,000, paper and books \$27,000, and other assets nearly \$25,000. The business of the house has grown to \$90,000 per annum.

III. Spiritual Development.

It might be said that spiritual development pertains more particularly to the individual members of a body of Christians, than to the body as a whole; and that a church progresses spiritually as the individual members thereof make progress. Yet it is also a fact that there are qualities which belong to the body

that affect the spiritual development of its members. We are to a very large extent, mutually dependent upon each other (See 1 Cor. 12), and it is therefore essential that these qualities manifest themselves in the church body. Paul in addressing the Collossians desires that they "Might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of the Lord." To that excellent Phillippian church he writes: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."

Jesus also in addressing the seven churches in Asia, addresses them as such, and closes the address to each church with the words: "He that hath an ear let him hear what the Spirit saith unto the churches."

Now as to the question whether we as a church have made spiritual progress; Jesus Christ, the great Head of the Church, who said to the churches just mentioned "I know," could answer better than any of us can. He can and does judge our case perfectly. I shall not presume to indicate the extent of our growth, but shall only consider a few essentials to the spiritual development of any church. I name the following: 1. Purity. 2. Unity. 3. Knowledge. 4. Fruitfulness.

1. Purity. A study of John 15, and of the messages to the seven churches already mentioned, leads us to name this quality as pre-eminent. Do we in our preaching and teaching maintain purity of doctrine? Thank God, we have no heresy trials. It is to be hoped that we shall never have any cause for such. Do we insist on purity of heart and life? Do we administer our affairs with perfect sincerity, laying aside selfish considerations, with an eye single to the glory of God? Are our congregations examples of purity? "Blameless and harmless in the midst of sinful" and worldly environments? Jesus said: "Now ye are clean through the word which I have spoken unto you." And James in his epistle declares that "The wisdom that is from above is first pure."

2. Unity. This is another essential quality of the body of Christ. The importance of it is very strikingly indicated in the

Saviour's intercessory prayer. And we should well remember that Jesus spoke these words upon the eve of his suffering and death. They are therefore the outpouring of a heart that fully understood and felt the great need of the church which he came to purchase with his own blood. Let us pause and listen to him: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved me, and hast loved them, as thou hast loved me." We announce to the world that we are "The United Evangelical Church." Are we such in deed? Do we keep the "Unity of the Spirit in the bond of peace?" Such is our Lord's will concerning us. We should fulfil it in all our general and annual conference deliberations; in the transactions of the various boards of the church; and in the work of our individual congregations. So far it can be said that this unity has been quite well preserved.

3. Knowledge. This quality is also essential to the progress of the church. In Phil 1:9, already referred to, Paul writes: "I pray that your love may abound yet more and more in knowledge and in all judgment." Knowledge and judgment are named together. Knowledge of a matter is needed, and judgment to use it rightly. (1) Knowledge of the Divine will. What our mission is as a church. It is encouraging to note the increased interest in Bible study. Scriptural knowledge is the most important of all. (2) Knowledge of each other. As we know each other better we can work together better for the advancement of the kingdom of Christ. The exercise of Christian fellowship will promote this kind of knowledge. (3) Knowledge of the work placed in our hands. Knowledge of its needs, and how we can develop it. The more of this kind of knowledge we have the greater our efficiency.

4. Fruitfulness. This is rather a result than a quality. The *power to bear fruit* is the quality which we need. Jesus tells us plainly in John 15 the importance of this, and He also tells us how the power to bear fruit is to be obtained. Its importance

is indicated in the following words: "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you." How the power to bear fruit is obtained is shown in the following words: "He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

The fruitfulness of a church manifests itself in two ways principally:

First: In her power to witness for Christ, and this witnessing power results in the conversion of souls. The founders of our church had this end in view chiefly. It should ever be the aim of the United Evangelical Church to win souls. What have been the results so far? The number of conversions reported are as follows:

For the three years ending with report of 1898,	26,683
For the four years ending with report of 1902,	27,279
For the four years ending with report of 1906,	32,622
For the one year ending with report of 1907,	7,837
<hr/>	
Total in 12 years,	94,421

This is an average of 7,868 for each year. We thank God for this result; and yet we wish that the number had been much larger. What a result there would be if we could average one person for each member of the church.

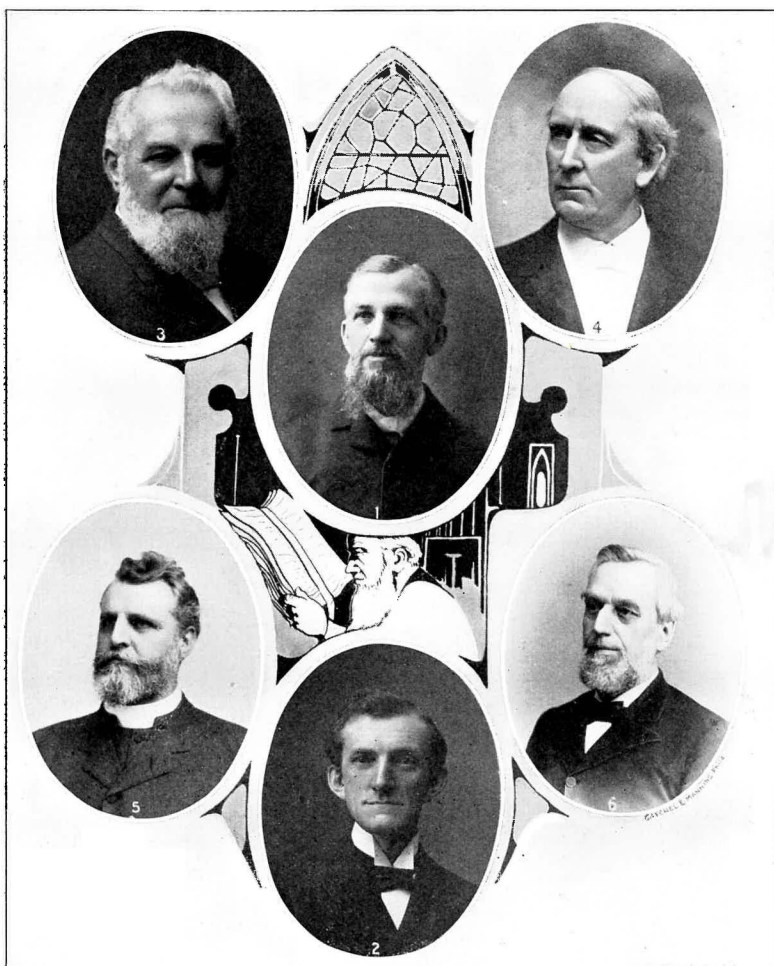
Second: In her power to conserve the results of her work. Paul in his interview with the elders of the church at Ephesus gave this exhortation: "Take heed therefore unto yourselves, and unto all the flock over which the Holy Ghost has made you overseers." It means much to win souls, but it means just as much to take care of them. Jesus said to Peter "Feed my lambs," and again he said "Feed my sheep." There is a large meaning in these earnest words. We must take care of our own, or we shall fail in large part to fulfil our mission as a church.

In conclusion: The Lord has blessed us greatly in spiritual things and in temporal things. He has wonderfully led us.

He has given us the increase. We may well raise our Ebenezer and say, "Hitherto hath the Lord helped us." We look into the past, and we see much, very much to encourage us. We rejoice in the present because of what we are and have by the grace of God. We look hopefully into the future with the assurance that the Great Head of the Church will be with us even unto the end.

"Walk about Zion, and go around about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following. For this God is our God forever and ever: he will be our guide even unto death."





SPEAKERS IN THE CENTENNIAL SERVICES.

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| 1. BISHOP H. B. HARTZLER, D. D. | 4. W. M. STANFORD, A. M., D. D. |
| 2. BISHOP WILLIAM F. HEIL. | 5. C. NEWTON DUBS, D. D. |
| 3. RUDOLPH DUBS, D. D., LL. D. | 6. C. S. HAMAN. |

"THE GENIUS AND SPIRIT OF OUR CHURCH LIFE."

ADDRESS BY BISHOP H. B. HARTZLER, D.D.

I am to speak to you on this notable Memorial Day, concerning "The Genius and Spirit of Our Church Life." I do not know what is the thought of my hearers as to this subject. It is not easy to give it satisfactory treatment. When the subject was first proposed to me, it seemed vague and elusive like a floating cloud or an illuminated morning mist. To sketch the *history* of our Church, its doctrines, its polity, its policy, its growth and development, is to mark plain, outstanding facts. But how to set forth "the genius and spirit of our Church *life*"—its dominant, pervading influence; its essential animating principle; its peculiar character or quality—this, to me, did not so readily appear.

First of all, a question confronts me here: Why should I speak of "the genius and spirit" of this particular Church among the one hundred and fifty Churches of the land? Is there anything in the genius and spirit of this Church different and distinct from some or all other Churches? Has this Church a sufficiently marked individuality to distinguish it from others of the goodly sisterhood of the Churches? This seems to be assumed in the very statement of the subject. If I did not believe this to be true, the present address would not have been prepared. As to the one all-controlling thought and aim, purpose and endeavor, of this Church, we are glad to know that we occupy common ground with all orthodox Christian Churches, namely, to save men from sin and death, prepare them for the service of God and humanity in fruitful, holy, happy lives in this world, and build them up in the body of Christ for the full realization of life and service in the heavenly world. We can readily discern in every Church some more or less distinctive features and characteristics that distinguish it from all other such organizations—a pronounced individuality which in most cases is more easily seen and felt than described. For we realize that, apart from all differences in the externals of form, organization and action, there is an atmosphere, a spirit, a tone, a psychological, spiritual condition, a distinct denominational temperament, a *church life*, which more or less individualizes every member of the denominational family.

Do we not in this fact have one explanation, if not reason and justification, for the persistence of the various denominational types, even apart from the basal doctrinal and experimental characteristics and affinities? Far deeper than any external features of polity, form, or organization, or than the whole framework of organization, lie the justifying, satisfying reasons for separate Church organizations. Dr. Moffat, of the Presbyterian Church, very cautiously, but none the less truly, says: "Every Church of Christ may be the best Church for its own members and its own work." Dr. Joseph Agar Beet confidently asserts that "Different Churches embody different types of Christian life: and the types thus embodied are a lesson and an enrichment to the whole." And Dr. James M. Buckley goes so far as to say: "There never can be an external union of the Churches of Christ during the reign of the right of private judgment." Joseph Cook, from the throne of his Boston Monday Lectureship, cried out: "I thank Heaven for divergences in denominations." Chief Justice David J. Brewer pronounces his final verdict as from the high seat of the Supreme Court: "Denominations exist, will exist, and ought to exist." This is my answer to the first question in briefest form.

Now another question meets and challenges me on the threshold of this Memorial Day, as we enter upon the exercises of this anniversary occasion: What have we, of the United Evangelical Church, to do with the centennial anniversary of the organization of the first annual conference of the Evangelical Association? What part or lot have we in the inheritance of its memories, its history, its achievements, its germinal life? Why should we here, on this historic spot, on this anniversary occasion, consider "the genius and spirit of our Church life"? What interest have we, of the United Evangelical Church, in such a celebration as this, seeing that we are of a different denominational name and household?

Some weeks ago I was invited to an old-time Evangelical home in Illinois. The father and the mother were there alone. They were happy that day in anticipation of the home-coming of their children and children's children to celebrate in the old home the eightieth birthday anniversary of the husband and father. One branch of that honorable family, constituting now a household of its own, bore a name different from that of the

old family name, for a daughter had merged her name in that of another whom she loved. But they were of one blood and life; they had a common family heredity, enriched with another tributary stream; so also had they a common interest in the happy event that had drawn the families together around the sacred old shrine. The parable is plain. "Our fathers, where are they?" we cry, in the language of the old Book. The voice of an ancient Psalmist in "A Song of Loves" gives reply: "Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth." (Psalm 45: 16.) They of a century ago were the "fathers"; we who are "instead" of them, are of the "children." We are of the humble Evangelical, royal blood and lineage, heirs and stewards by inalienable rights of the household of faith. At this old ancestral shrine, where Albright wept and prayed and preached, we joy to celebrate the first conference family *reunion* of one hundred years ago. We come to remind ourselves of "the rock whence we were hewn and the hole of the pit whence we were digged." (Isaiah 51: 1.) We come, to view again the fountain head whence flowed the fertilizing stream which in its fretting banks parted into two heads and flowed onward in two channels.

The United Evangelical Church of to-day is a perpetuation, a development, an intensification of the life of the original Evangelical Association; a realization—at least in part—of "the promise and potency" of the simple germinal life of its first days; in genius and spirit identical, yet clarified, enlarged and ripened; of clearer vision, larger outlook, freer movement, and surer, firmer tread. To the Christ-consciousness of the individual believer and witness, has been added the Church-consciousness of the united believers bound together in well-ordered fellowship for co-operative service in the freedom of the emancipating Spirit. Identity of life, of genius and spirit, is not conditioned on identity of forms and methods and speech with the Church as it was in its primary, elementary and formative stages. The bud is father of the flower, and the flower is father of the fruit, but the bud is not the flower, nor the flower the fruit. "The child is father of the man," as the old proverb sagely proclaims, but the man does not dishonor his childhood nor demean his manhood when he "puts away childish things" and lives the full life of the ripened man. He may even change his name, his garb, his earlier

habitudes, not only without detriment, but to the greatest advantage, and in truest loyalty to his antecedents and his mission.

This is my answer to the second question. Both answers at least touch both center and circumference of my theme.

Jacob Albright, whom we honor as the human agent in the founding of the Evangelical Association, a plain, humble, sane, sober, open-minded, serious, laboring man—Albright a deeply convicted, penitent sinner—Albright, an agonizing wrestler in the marshes and quicksands of the 7th of Romans—Albright, a pardoned, renewed, sanctified, happy, triumphant believer, standing on the rock of the 8th of Romans—Albright, the love-constrained witness of Jesus and seeker of lost souls—Albright, the divinely called, commissioned, empowered, attested preacher of the gospel—this man may well stand as index and exponent of the genius and spirit of our Church.

Albright had a distinct, never-to-be-forgotten experience of the sinful, lost, hopeless condition of the natural man, and, following this, of the pardoning mercy, and the renewing, transforming, comforting, sustaining grace of God.

He was drawn by the constraining love of Christ at once to seek the salvation of others whom he knew to be as he had been, and so became a true witness for Jesus Christ who had saved him.

In the zealous activities of his glad, new life, this grateful convert believed that there came to him a clear call from God to give himself wholly to the work of an Evangelist, and he was "not disobedient to the heavenly vision."

He did not seek from any human authority for confirmation of his call, or for permission or authorization to respond to the call. He had it to do with God alone, and in the simplicity of faith and love he obeyed the voice of God and braved the consequences.

He preached the word, "in season, out of season," wherever, whenever, and however he could, in churches, in school-houses, in market-places, in houses, in barns, in groves, in fields, on the streets, and by the wayside. He declared his glad message of grace to individuals, to families, to little groups, to congregations, whether one, or few, or many.

He sailed his craft in stormy times, in narrow channels, between threatening rocky shores, and steadfastly held his course in the middle of the channel, sane, sober, and strong, proof alike

against fanaticism, self-conceit, unholy ambition, and lust of power.

He sought only the salvation of the people, without thought of personal gain or loss, as a faithful servant and ambassador for Jesus Christ. The seal of God was upon his work from the first. The persons whom he and his associates of like spirit had led to Christ and who had been saved from sin and renewed in heart and life, were so manifestly different from what they had been, and from others not so converted, that they were known as "the converted people," in distinction from "the church people" who had no such experience. So unmistakable was the change that these people were "known and read of all men" as disciples of Christ. In this we touch the heart and core of our Church life—a new heart and a new life and its open testimony before the world—an experience of a supernatural change, and its unanswerable, irresistible argument for the Gospel of the grace of God. *If ever this light goes out in our candlestick, then let the black smoke-wreaths from its sooty socket spell out our fateful "ICHABOD" on the lurid sky.*

Albright and his co-laborers did not go out to make proselytes, or to gather church members, for they had then no Church organization either in fact or in thought. Even at the first annual conference, after nearly fifteen years of evangelistic labors, the assembled believers had not even a Discipline, nor Articles of Faith, but stood on the Holy Scriptures alone as the sufficient rule of faith and practice. On this solid and only foundation of truth our Church still stands, but with duly specified and clearly formulated points of agreement in doctrine, practice, and polity, embodied in a Book of Discipline. This bodily clothing of polity, policy and creed, the spirit of the Church has woven about itself, according to the law of correspondence with present environment, conditions, and needs. So the form fits the fact, and the spirit fills the form. So, I am glad to believe, this *spirit* of our Church, *with* the Spirit that ever worketh in the children of obedience, is now fitly bodied forth in the *form* of our Church—not bound and restricted, not hampered and baffled, not galled and bruised, not fretted and goaded, but fittingly harnessed for service in the liberty wherewith Christ makes free.

Our Church, therefore, is *Evangelical*, or it is nothing—Evangelical in birth and blood, in grace and gifts, in preaching

and practice, in life and labors. The Evangelical note rings out, clear and strong, in the orchestral harmony of its Articles of Faith and its testimony of experience. It is rooted and grounded in the Bible, in the old Bible, which constituted the itinerating library and the ever-ready arsenal of the pioneer evangelists.

Our Church is *United* Evangelical, that is, a Church composed of Evangelical people sorted out, sifted out, tried in the fire, drawn together by the powerful gravitation of moral and spiritual affinities, joining hearts and hands in the cohesion of common, sympathetic interests, fused in the white heat of trial, and made strong in the fellowship of sufferings, in heroic struggles and patient endurance.

Our Church is also *Evangelistic*, else would it be an Evangelical Church gone to seed, an unfaithful steward of the Gospel of grace. In the person of Jacob Albright the Church in embryo moved out with only the one thought and impulse, the one motive and purpose, to seek and to save the lost near at hand. The Evangelistic movement was then within narrow neighborhood lines and limits. It has now gone out beyond language lines and national boundaries, and knows no limits save the circumference of "all the world" and "the end of the age."

This outward movement upon the heathen world is a revelation of the genius and spirit of our Church. There is hardly anything like it in the history of any Church. It is an inspiring story of womanly devotion, of high purpose, of patient waiting, of unwearying persistence, and of victorious accomplishment. Our China Mission is one of the fruits of this woman's work in our Church. To those who have observed and understood the far-reaching influence and the already realized outcome of these activities of our women, in the larger liberty of the reorganized Church, it has been a revelation of latent powers and undeveloped forces grandly prophetic of greater things than we have yet known.

In its evangelistic activities our Church has surely justified its right to its name and place in the fellowship of sister Churches. Thousands of souls saved through its ministration and influence have gone into other Churches, greatly to their advantage. For we stand, and have ever stood, for thoroughly Scriptural conversion into a new life of obedience to the will of God, a holy, happy, useful, winsome life. Hand in hand with evangelization

go also the conserving ministries of Christian nurture and Christian discipline, solicitous not only for the welfare of the individual soul, but also for the safety, purity and power of the Church.

Our churches have always presented the characteristics of genuine "households of faith," where all can be sure of a cheery welcome and equal share in the blessings of the means of grace and the fellowship of the saints. No barriers of fashionable etiquette, or pretentious form and ceremony can find place in the congregational households of our Church to hinder the free course of the Spirit of God in the edification of believers.

In the public worship, in the larger and the smaller meetings, there is full liberty for free expression in prayer and praise, in testimony and exhortation, as the Spirit may move the heart of the worshiper. In these households of faith there is no respect of persons, but all are one in Christ Jesus.

No consideration of the genius and spirit of our Church would be complete without some reference to its ministry. With the old Bible in its hand, our Church has never wavered in its insistent demand for soundly converted, consecrated, divinely called, and divinely qualified preachers. No exigencies of need, nor pressure of changing sentiment, nor demand from within or without, has yet prevailed to move us from this only safe ground. But it is not by any arbitrary ecclesiastical rules or standards that we receive or reject applicants for the ministry. The divine call must be recognized and honored, whether it brings a man from the plow-handle, or the carpenter's bench, or the coal-mine, or the school-room, or the theological seminary, or the university. Then the preacher is given ample time and patient tolerance to "make full proof of his ministry" and certify his call, to the satisfaction of the Church.

Our Church, as one among many Churches, stands in a league of love with all followers of Jesus Christ, ready for any co-operative service within the proper sphere of its activities. It has open ears for every appeal that comes from the wide fields of moral reform and Christian philanthropy, mindful of the inspired admonition not to look on its own things only, but also on the things of others.

Remembering now our origin, our history, our heredity, our obligations, our mission, how can we best honor our noble Evangelical ancestry and vindicate our worthiness to bear this name

into the coming years? Shall it be by simply striving to perpetuate their noble spirit and to go on repeating and duplicating their work? Yes, all this, but we can do more and better, and, thank God, we are doing better than this. We are, by the grace of God, enlarging and intensifying the Evangelical spirit as we also perpetuate it, and we are doing the work assigned by the Head of the Church with wider outlook and larger apprehension.

Our spirit, aspiration and endeavor are well expressed in the words of the Apostle Paul as he faced the momentous future with its vision of the struggling, conquering Church: "Forgetting the things which are behind, and stretching forward to the things which are before, I press toward the goal unto the prize of the high calling of God in Christ Jesus."

Our *past*—"the things which are behind"—is settled, sealed, secure; we can "forget" that. Our *future*—"the things which are before"—looms large in the promise and providence of God, and the glorious goal, "the prize of the high calling," is in full view. Our *present* lies in clear light, and we can confidently, with sure, swift feet, "press toward the goal."

The days of the militant Church are numbered in the secret chronicles of the Kingdom. The end of toil and conflict may come soon. Our time of service, at least, is short. Ere many years the last sower and reaper will be called from the field. The last soldier of the Cross will be mustered out in the Church militant. Then the completed Church triumphant in the heavenly world will shake the heavens and the earth with the melodious thunders of the "Song of Moses and the Lamb." And there, among the innumerable multitudes of those ransomed, raptured singers will be ten thousands who were first taught to sing redemption's joyful song in the homes and chapels and churches and tents of the Evangelical Church. It will be a great hour in that endless day when all these shall gather there for one grand Evangelical reunion at the eastern gate of the city of God. May we all be there!

THE FATHERS AND THE CHILDREN.

"Thy fathers, where are they?"

"Instead of thy fathers shall be thy children."

I.

From humble, virtuous homes they came,
Unknown to fame, or pride of name;
Untaught in learning of the schools,
Free from tradition's bonds and rules.

II.

Theirs was the open heart and mind,
The simple faith to truth inclined,
The soul where God could work his will,
Where love could suffer and be still.

III.

Their hearts were wed to one dear Name,
Nor lure of wealth, or ease, or fame,
Nor scorn of men, nor hellish hate,
Could move them from their blest estate.

IV.

Their lives were hid with Christ in God,
Like planted seed beneath the sod;
So, they could suffer and be strong,
And cheer life's way with joyous song.

V.

Content with all-sufficient grace,
They sought not riches, power, nor place,
But gave themselves, at any cost,
To seek and save that which was lost.

VI.

They sowed the seed of toilsome years,
On furrowed fields bedewed with tears,
And where their toil seemed oft in vain,
We reap with joy the ripened grain.

VII.

Their swift race run, their work well done,
They found their rest at set of sun,
To see their good works follow on,
And hear their Master's sweet "*Well done!*"

VIII.

So, at the crossing, one by one,
With finished work, with victory won,
The fathers pass, and in their stead
The children in their footsteps tread.

IX.

The workmen pass, the work goes on;
Love's work on earth is never done,
Till Christ our Lord returns again,
With all his saints in bliss to reign.

X.

Till then our sacred trust we'll keep,
To work or wait, to sow or reap,
Content our calling to fulfil,
And bide God's own good time and will.

XI.

On this memorial day of grace,
God of our fathers, Thee we praise
For all that other hands have wrought
For us and ours, beyond our thought,
Fruit of their prayers, and toils and tears—
The harvests of a hundred years.

XII.

We praise Thee, too, this happy day,
That Thou dost cheer our hearts alway
With visions of that better time,
When all the days shall be sublime,
And all the dreams of all the Seers
Shall bloom in God's millennial years.

THE POLITY OF THE UNITED EVANGELICAL CHURCH.

BY BISHOP WILLIAM F. HEIL.

Unity of faith lies at the basis of denominational organizations. Men of a common faith are drawn together and held by the invisible but real bond of a commonly accepted truth. This fact accounts for the association of the men in 1807 from which sprang the Evangelical Association. This unity of faith is expressed in the doctrines published in the discipline of this association, ten years later. No serious differences of doctrine have at any time disturbed the Evangelical Association. At this time the articles of faith of the United Evangelical Church and the Evangelical Association agree substantially. The articles of the former church, because of more recent formulation, are expressed in language more acceptable and intelligible than that of the earlier form.

The desire to promulgate this faith created a demand for some form of organization and thus the work of formulating

a polity followed the adoption of the articles of faith. The polity of a church embraces the principles and rules which determine and control the organizations and methods of operation. The character of polity is usually determined by the social character and purposes of the constituency to be organized and governed. In the case of the Evangelical Association, the constituency consisted of humble Pennsylvanians, descendants of pious Germans who emigrated to America to escape the despotism of their native country.

The development of forms of government civil or religious, presents a question relating to the harmonizing of extreme tendencies, one ending in an absolute despotism, the other in a perfect personal independence which, in the present moral and mental state of humanity, would mean anarchy. These extremes bound the territory in which all movements toward the establishment of governments are found.

The character of the original constituency of the Evangelical Association supports the inference that the polity sought by them would be democratic rather than monarchical. The formulation of a polity was, however, a difficult undertaking for the few men who gathered in the home of Samuel Becker in 1807, and the men who met in the home of Martin Dreisbach ten years later. To simplify their task, they appropriated liberally from the polity of the Methodist Episcopal Church. The desire to escape the almost absolute power which that polity confers on the bishops and the general conference, appears in the fact that efforts were made to impose limitations upon them. My acquaintance with the Evangelical Association since childhood and my study of her history convinces me that the constituency of the Association believed the polity contained in the discipline to be democratic. But the formulation of a constitution and its interpretation are two very different processes. The interpreters frequently contravene the purpose of the authors of constitutions. Our federal constitution and its interpretation furnish an illustration. When it was adopted the matter of state's sovereignty was a mooted question. Some statesmen held that the constitution recognized the right of withdrawal on the part of the states. A larger number were convinced that the union was indissoluble. The civil war interpreted the constitution in favor of the latter position. In the Evangelical Association the powers of the

episcopacy and the relative powers of the general and annual conferences, became vexatious questions, and in 1891, the General Conference at Indianapolis, interpreted the constitution adopted by the simple-hearted Pennsylvanians, as exceeding in absolutism that of the Episcopal Church. That portion of the Association which in 1894 became the United Evangelical Church, took the position that such an interpretation was contrary to the original purpose and meaning of the constitution. In this issue the civil courts finally sustained the position of the Indianapolis conference, but the spirit of the fathers was in their sons, and suffering the forfeiture of church property estimated at circa \$3,000,000.00, they met in conference at Naperville in 1894, formulated a discipline in which was expressed in terms of unmistakable clearness, the polity which they had been taught to believe, was the constitution of the Evangelical Association, and which they are now persuaded was the thought of Albright, Miller, Dreisbach, Seibert and Long.

The efficiency of a polity as well as its reasonableness become apparent in periods of contention. Constitutions are designed to protect right against might, the few against the many. The polity of the Evangelical Association proved weak as a defense against, but potent as a means of oppression. It was interpreted to mean that the decision of the majority is right because it is the decision of the majority. In order to understand the distinctive features of the polity of the United Evangelical Church, it is necessary to consider the constituencies of the various conferences, the relative powers of the conferences, the powers of the ministry, especially that of the episcopacy and the vesting and control of congregational property.

The first conference in 1807, was composed exclusively of laymen, but the discipline adopted in 1817, restricted the membership of the general and annual conferences to the ministers of the church. In the contention of 1890-4, the laymen cheerfully bore the responsibilities which the loss of property imposed and they were accorded a place in these conferences. Each field of labor is permitted to send a delegate to the annual conference to which it belongs, and this delegate enjoys all the rights of a ministerial member "except to vote on the reception, ordination or expulsion of ministers." The general conference is composed of an equal number of ministerial and lay delegates. This sys-

tem accords the laity the fullest recognition and also imposes upon them enlarged responsibilities. The presence of laymen in these conferences augments the strength and influence of these bodies. This full representation was granted them not in answer to a clamor on their part, but in recognition of their fidelity and service. The efficiency of this system requires a larger measure of intelligence on the part of the laymen, than the former system in which laymen were confined to the primary councils of the church, and our experience and observation convinces us that our laymen are being well prepared to meet these requirements. I am persuaded that we can safely repose confidence in them.

As fundamental and of greater significance than lay representation, are the enactments defining the relative powers of the annual and general conferences. In the Association the first annual conference was organized prior to a general conference, and in the minds of many it was the source of original authority. In the contention referred to, the "majority" held that the general conference was the seat of original authority and possessed all power not expressly surrendered to the annual conferences. It was upon this assumption that the Indianapolis conference outlawed large majorities in annual conferences and erected in their place conferences composed of small minorities. Those acquainted with the beginning of the Association and especially the descendants of the founders of the church, believed this to be contrary to the spirit of the discipline and are now so persuaded. But the courts finally declared that the letter sustained this usurpation of authority and the "minority" suffered loss because of the equivocal and elliptical language of the discipline.

To render the recurrence of such an experience impossible, the Naperville conference was careful to define the powers of the conferences in explicit language. Paragraph 80 of the discipline reads: "*The annual conference is possessed of all powers, legislative, judicial and administrative, which it has not surrendered to the General Conference by legislative enactment. On the legality of its own organization, the judgment of a majority of its duly qualified members is final.*" Paragraph 88 reads, "The General Conference shall have only such powers as are conferred upon it by the discipline." To put the safety of the annual conference beyond all question, part b, in Par. 88, declares, "*That*

the annual conferences shall never be deprived of the right to determine the legality of their own organization." The annual conferences cannot be made the victim of vicious "judicial legislation." Their permanence does not depend upon the favor of a general conference. On the other hand, the general conference possesses the powers that will make it a strong center of co-operation, so long as wisdom, deliberation and charity mark its decrees.

In the Association the General Conference may become a trial court of original jurisdiction. It may become extremely partisan by making the probable trial of a minister an issue in the election of delegates. The discipline of the United Evangelical Church declares, "The General Conference shall have no original jurisdiction to try any person," and bars the transformation of the General Conference into a "partisan trial court."

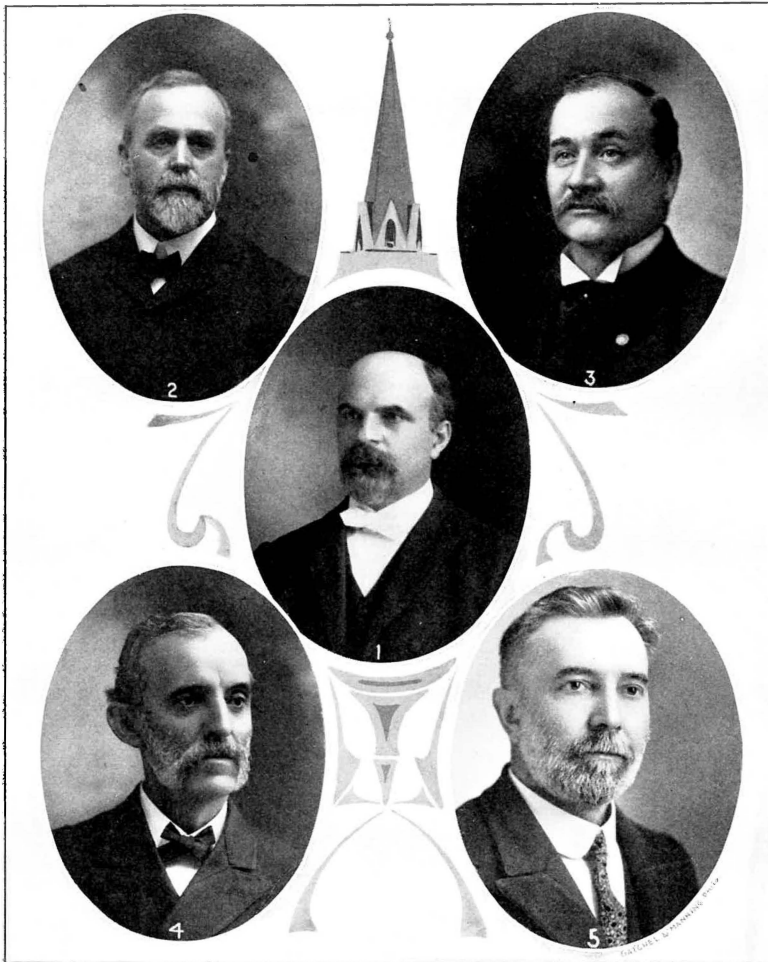
The powers of the ministry, and climaxing in the episcopacy, and while not so fundamental as the questions already discussed they are of almost equal importance. Numerous indications of a difference of interpretation of the law defining the episcopal powers are found in the records of the Association. It was declared by the authorized historian of the church that bishops in the Evangelical Association had not one tithe the power of Methodist bishops. In the period of '87-91, the law relating to this point was construed as conferring almost absolute power upon the episcopacy, and the conference of Indianapolis affirmed this interpretation and by special enactment made the episcopal board the interpreters of the law in the interim of the general conferences. It confirmed the right of the bishops to station the preachers without the consent of the presiding elders and to veto the actions of annual conferences. It not only confirmed the pastor's right to exclude members from the church without trial, when in his judgment, a member deserved expulsion, but it made it his duty to thus expel members when he has satisfactory information that a member should be expelled. The United Evangelical Church makes every decision of the bishop in an annual conference, subject to an appeal to the conference, it makes the bishop a member of the stationing committee, and accords every offending member the right of trial. The thoroughly democratic character of this polity adapts it admirably to the exercise of the larger experience, maturer judg-

ment and wider intelligence of this day. It is in harmony with the spirit of our national legislation, which is regarded the most Christian in the world.

The vesting and administration of local congregational property is upon lines that are new in ecclesiastical legislation and which are calculated to afford the local congregation becoming freedom and still preserve a strong denominational connection. The local congregation is required to receive the pastor appointed at the session of the annual conference to which it belongs, and administer its property according to the discipline of the United Evangelical Church. The discipline, however, provides a process by which a congregation can withdraw from denominational connection, but the method of procedure is of a character which practically precludes hasty or ill-advised action. If the congregation was the recipient of missionary appropriations, these must be paid back in case of withdrawal. The laws of several states provide that local church property shall be held for the use of the local society, and lay people think that this provision protects them in the possession of their property, but the provision is valueless in churches whose conferences can arbitrarily determine the membership of a congregation. That provision in the laws of Pennsylvania did not prevent the barring of churches against substantially unanimous congregations, and the sale of such churches to parties who converted them into stables, theatres, or dwelling houses, while the congregations were compelled to erect new churches on sites within sight of the old church.

The development of this polity and its adoption at Naper-ville was attended by stirring experiences. The spirit of fairness characterized that body in its actions and a polity admirably adapted to the government of an intelligent, loyal people was the result. It is not adapted to holding in one camp warring factions. It does not place the sceptre of absolute power in the hands of an unreasoning majority. Neither does it accord perilous liberty to the unreasoning few. It adjusts the centrifugal and centripetal forces of society well. It furnishes a perfect means for the intelligent and reasonable centralization of authority. It renders possible the most harmonious, efficient, and comprehensive denominational co-operation. It demands devotion, wisdom and love from its members, and when these exist, it becomes the

way to glorious enlargement. An experiment of fifteen years has brought gratifying results and we confidently believe that the future will continue to demonstrate its efficiency. May the spirit of God be upon us and preserve to us and ours the heritage of our fathers, in the form of a church polity which is the unaffected expression of Christian fellowship and co-operation.



SPEAKERS IN THE CENTENNIAL SERVICES.

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| 1. A. M. SAMPSEL | 3. A. STAPLETON, M. S., D. D. |
| 2. S. L. WIEST. | 4. B. H. NIEBEL. |
| 5. A. E. GOBBLE, A. M., D. D. | |

THE REV. JACOB ALBRIGHT, EVANGELIST AND FOUNDER.

BY REV. A. STAPLETON, D.D.

Fellow Citizens and Evangelical Friends:

When Moses, the great law giver of Israel, first heard the voice of the Almighty, on the plains of Midian, it was coupled with the command, "*Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,*" (Ex. 3-5) thus teaching him a lesson of reverential awe when standing in the presence of the Divine Majesty as symbolized by the burning bush which was not consumed. With the same sense of holy reverence, we draw nigh to another and similar "Strange Sight," as Moses called the burning bush. Over one hundred years ago, God called Jacob Albright to inaugurate a work which should reach the uttermost parts of the earth. The Eternal God was, and is still, in this Evangelical "burning bush." Its spiritual fires have quickened the faith of many thousands, while its radiant glow has touched the lives of millions of souls, and is still growing brighter and brighter unto the perfect day of Christ.

Well may we tread reverently on this soil, on which his first conference was organized a century ago. Well may we bow the head in silence, as we view the spot from whence he was called from labor to his rich reward, *for this holy ground.*

No granite shaft or gilded dome marks Albright's resting place. He needs not these to perpetuate his fame. At the death of that greatest of all modern architects, Sir Christopher Wren, he was buried in the crowning work of his life, St. Paul's Cathedral, of London.

No shrine or monument marks his tomb, only a plain tablet bearing this Latin inscription, "*Si Momumentum requiris, Circumspice*" which translated reads "Do you ask for his monument? Look around." So in like manner we say, Do you seek a monument of Albright, commensurate with his work and character—"Look around." And you will see his influence written in characters of living light in the literature, institutions, and membership, of the several bodies that claim him as their founder. Such

a monument, reared by power Divine, shall stand secure when lofty obelisks and stately cathedrals shall have crumbled to dust.

Birth and Family.

Unfortunately for our purpose, there is but little material found, relative to his work. He left no journal or manuscripts of any kind from which a correct portraiture of his life may be drawn. To his colleagues he seldom referred to his early life. To Rev. Geo. Miller, his colleague, he gave a description of his forlorn spiritual condition, his awakening, and conversion. The latter reduced the statement to writing, and this is all we have from him personally.*

Albright was born May 1, 1759, on "Fox Hill," in Douglass Township, Berks County, about four miles from Pottstown, Pa. His father, John Albright, was a small farmer, and seems to have been a respectable and industrious man. The Albrights were members of the Lutheran Church in Pottstown, where there may still be seen a number of references to them in the records of the First Lutheran Church. In 1785, Albright was united in marriage with Catharine Cope. The fruits of this union were nine children, of whom only three, two sons and a daughter, survived him.

Soon after his marriage he purchased a small farm in West Cocalico Township, Lancaster County, to which he removed. In addition to his farm work, he also carried on the business of tile making. The religious condition of his community, and for that matter, the German people of Pennsylvania, generally, was at this time truly deplorable. People who held, or attended prayer-meetings, were considered fanatics, and were excluded from the church, and in some instances we know of were refused burial in the old church yards.

Notwithstanding the great declension in religion, there were still here and there, ministers and people of the old churches, as we shall presently see, who kept alive the flickering fires of Evangelical religion. Although Albright was a member of the church, he was a formalist, and a stranger to vital piety. In 1790, occurred an event which changed the whole current of

*See "Albrecht und seine mit arbeiter."

his life. A number of his children were smitten in quick succession by the hand of death, which he regarded as a mark of the Divine disfavor. Having formed the acquaintance of a German Reformed minister, who preached occasionally in his locality, he secured him to officiate at the funerals of his children. This man was Rev. Anthony Houtz, a spiritual and earnest expounder of Evangelical doctrine, and who belonged to a group of evangelists to be considered presently.

The sermons of Houtz produced a profound impression on the heart of the sorrow-stricken father, and resulted in revealing to him his unsaved condition, and in leading him to seek a saving interest in the merits of Christ. Two years of penitential sorrow followed, during which time he was often brought to the verge of despair. At last his soul emerged from its thralldom into the clear sunlight of God's favor, beautiful, glorious and full of Divine power. A most serious question now confronted him: Where could he find a congenial home for spiritual growth and Christian work? Surely not in his own church. Then, too, he was deprived of the companionship and counsel of his spiritual father, who resided at Harrisburg.*

Fortunately the pioneers of Methodism had penetrated and formed a class in his neighborhood. With this class Albright united, and in course of time was granted exhorter's license, which gave him an opportunity to exercise his evangelistic gifts among his fellow Germans. After laboring in this narrow sphere for some time, his field was providentially enlarged by a deep and unmistakable call to preach the Gospel to his spiritually destitute fellow Germans. After much prayer and fasting, he eventually dedicated himself to this work as his life mission. In the month of October, 1796, he entered upon his public ministry, and with intrepid zeal followed the German settlements into Pennsylvania, Western Maryland and Virginia.

Long and weary were his travels, many were his days of fasting, and nights of prayerful vigils, in seeking the salvation of his fellow men. He was branded as a heretic from the pulpits of the old churches. The faithful were warned not to receive him into their homes, his meetings were often disturbed and broken up by the rabble. He was often vilely reproached and

*History of Dauphin Co., by Rupp, p. 285.

insulted on the public highway, and there is one authenticated instance of violence done his person, within three miles of this place, to such an extent that he lay under the care of a physician for two weeks.

The first tangible evidences we have of Albright's work comes from Rev. Chas. Bisse, one of his first adherents, who stated that he was one of four laymen, who met with Albright at the latter's call, to hold a pentecostal meeting. This meeting took place soon after the beginning of his public ministry (1796), and was probably held at the house of Father Peter Walters, who resided near Quakertown, in Bucks County, and who was one of the first to open his home as a preaching place to Albright in the face of great opposition. With the year 1800, Albright's following had so far increased that they were organized into three classes; one in Berks, another in Bucks, and the third in Northampton County. In 1803 occurred his ordination at the hands of his followers, and in 1807, the organization of the first conference, which will be considered more critically presently. After twelve years of evangelistic service, Albright found that his work was done. Far gone with consumption, we find him in April, 1808, attending a meeting at Linglestown, nine miles east of Harrisburg.

He was now on the verge of collapse, and after bidding a last farewell to his co-workers, Miller and Dreisbach, he ventured on his journey homeward *to die*. In the opening days of May, 1808, we see this holy man of God slowly approaching yonder home. He had come with a strange and melancholy purpose to his friend, Geo. Becker, the brother of Samuel, in whose house he had organized his conference, hardly half a year before. Swaying in his saddle with weakness, his glassy eyes wearing an imploring look, his emaciated hand is stretched out in a fatherly greeting to his friends; but alas! he is the messenger of unwelcome tidings, as with low and husky voice he says: "*Have you made ready my bed? I have come here to die.*" Here this good and useful man passed away on May 18, 1808, in the meridian period of manhood.

In person Albright was of a sanguine temperament, of good size, but somewhat spare, a high and intellectual forehead, deep set blue eyes, and dark hair. His nose was somewhat aquiline, and his chin prominent. He was active in his movements, some-

what reserved in his demeanor, yet approachable and friendly. His habits were very precise and methodical. His preaching was biblical, practical and convincing, and his sermons were delivered with an unction that indicated his close fellowship with his Divine Master. He had no quarrel with the old churches, whose doctrines he never repudiated. He simply labored to make credal truth *an experience in the life*. He seems to have been a strict doctrinarian, as well as disciplinarian, a fact which unquestionably prevented him, as well as his successors, from uniting in the Otterbein movement, as we shall presently see.

The work of Albright during his lifetime developed into a recognized *Corpus*, or body, which although greatly changed, has maintained itself with ever widening influences for a period of over a century. Was this *Corpus* a true church in the ecclesiastical sense of the term? If not, then both the Evangelical Association and her offshoot, "The United Evangelical Church" have no legitimate standing in an ecclesiastical sense. The legitimacy of the Albright Corpus was denied by several denominations over half a century ago when defecting Evangelical preachers sought admittance into these bodies, and the incoming applicants had to submit to a reordination. Time, and not a knowledge of facts, has changed denominational attitude, and Evangelical ministers are not only now accepted, but are even welcomed in these churches.

Beyond a few apologetic editorials, which of course are no arguments, the legitimacy of the Albright Corpus has hitherto not been vindicated, nor its doctrinal position exemplified by the church which he founded in a manner to command the respect of critical opinion. As this question involves the legitimacy of the mission and ministerial standing of Jacob Albright, its examination shall form the burden of our effort, and we gladly leave to other and competent hands, the task of enlightening the public on other aspects of the Evangelical body.

We will aim to establish two facts not generally recognized by people who have never made our history a study. We will first show that the conversion of Albright and the organization of the initial conference, were the legitimate fruits of the Pietistic movement of the German Reformed Church, and originally, had no connection with the *Methodist* movement, as is generally held. Second, That doctrinally, the Evangelicals owed *nothing* to Meth-

odism, except in the sense that a thing borrowed, is in turn given to another, but planted itself essentially on the greatest and strongest creed of Reformation times. And we furthermore assert that the Albright Corpus was the only church of American origin entitled to this distinction, and of which both Evangelical bodies may justly feel proud. We know this is a bold and startling assertion, but we are willing to submit to intelligent judgment whether we make good the claim.

Many years ago the great naturalist, Cuvier, declared that with a single bone of an extinct animal he could reconstruct the entire skeleton and from that he could describe the habits and character of the animal. To the learned we need not tell how the theories of Cuvier were later verified by facts, and how this reconstructive principle has been projected into every field of research. On this principle then we enter upon the examination of our propositions.

Mention has been made that Albright was converted through the preaching of a Reformed minister named Anthony Houtz. Who was this man? Did he have associates? And what influence did these men have on Albright and the formation of his society? This leads us to the consideration of a subject all too little understood by ecclesiastical writers, namely, the great influence of the German Pietistic movement already mentioned, and its connection with the early evangelistic movement among the Germans in Pennsylvania. Time will not permit more than a cursory outline of this movement in Germany. We can only say that what the Wesleyan revival was in the established Church of England, Pietism was to the German churches. Wesley did not seek to reform the doctrine of the church, but the life of the people. The same was true in Germany of the Pietists. In Germany first came the reformation of doctrine under Luther, which was later followed by the introduction of a spiritual cultus which may be broadly denominated as applied, or "*Experimental religion*." This cultus represents the Pietistic movement. The Pietists held conventicles, and "*colegia pietates*," or schools of piety, which have their counterparts in our prayer-meetings, and Bible conferences. Strange as it may seem, the State Church opposed and persecuted the Pietists, just as in England the Methodists were persecuted by the church whose creed they sought to exemplify in practice. In this Pietistic movement the

Reformed Church of the Palatinate was born; hence it differed widely in its cultus from the other original Reformed branches. In a short time a number of the German States became Reformed. A simple spiritual mode of worship was introduced, and great awakenings and revivals followed as may be seen in the lives of Lampe, Neander and the great lay preacher and song writer, Gerhart Tersteegen. The Pietistic movement gave to the world the incomparable Heidelberg catechism in 1563, and founded that stronghold of Evangelical learning, Herborn University.

When the Lutheran Council of Erfurt expelled the celebrated Dr. Jacob Spener, the leader of the Lutheran Pietists from that city, the Reformed King Frederick I., the pious Elector of Brandenburg, welcomed him to his realm, and gave him the highest ministerial office in his gift. Frederick then in 1694, founded the great Halle University, which with the Orphanage and Mission house, founded by Augustus Herman Francke, another expelled Lutheran Pietist, was for many years the greatest evangelizing agency of the world. From Halle University came Muehlenberg to organize the Lutheran Synod in Pennsylvania, and many other godly men.

Pietism was a strong factor in the early history of the Germans of Pennsylvania. It is a remarkable fact, overlooked by our denominational historians, that *all* the *German* denominations of America were founded by exiled or Pietistic ministers. Passing by the Sschwenkfelders, Mennonites and Dunkards, all of whom were exiles, we find that the German Lutheran Church was established in Pennsylvania wholly by exiles, the first being Bernhart Koester, who came in 1794, and Daniel and Justus Falckner, who came prior to 1703, and in 1717 Rev. Jacob Anthony Henkel, an exiled court preacher, of whom your speaker is a descendant. Remember these men were exiled, not by Catholics, but by High Church Lutherans. The first German Reformed minister to arrive here was Rev. Samuel Guldin, in 1710, who had been silenced and practically expelled, by the Reformed Council of Bern, Switzerland, because he was a Pietist. Time fails to tell of how the Germans flocked to Pennsylvania by the tens of thousands, and soon sank into a state of formalism, and spiritual indifference. To this condition the worthless char-

acter of a number of ministers, who were guilty of irregularities in Europe, contributed in no small degree.

Despite many untoward conditions, a distinct pietistic element nevertheless maintained itself chiefly, in the German Reformed Church, and there were not lacking holy men of God who earnestly upheld experimental religion, and insisted on practical piety in their members.

In 1751, the noted Rev. Michael Schlatter, who organized the Reformed Synod, arrived for the second time from Europe, bringing with him six missionaries, several of whom were educated at the University of Herborn, for the service of the Reformed Church. Among this number was Philip William Otterbein, who soon after his arrival was settled at Lancaster, and later at York, Frederick and Baltimore. He was a Pietist of an aggressive and evangelistic type, and soon became the head of a distinct evangelistic movement almost wholly confined to the Reformed Church, save a small contingent of Mennonites led by Bishop Martin Boehm.

In the year 1789, this element organized itself into a body in the city of Baltimore. This was the beginning of the church of "*The United Brethren in Christ*," of which Otterbein was the leader until his death in 1813. And although a founder of another church, he was carried on the rolls of the Reformed Synod until his death. Contemporary records, especially Newcommer's Journal, show that this evangelistic element held their so-called "*Big meetings*" in many of the Reformed churches in the interior of Pennsylvania.

"The United Brethren," are generally regarded as an off-spring of the German Reformed Church, although doctrinally, it differs widely from that church.

At this point we reach the vital connection of Albright and his people with the Reformed Pietistic movement. A considerable element of the pietistic Reformed did *not* go out with Otterbein (as we believe) for doctrinal reasons. Among them were prominent ministers who for years had been co-workers with Otterbein. Among this number we will mention only three of vital interest to us. First was Rev. Anthony Houtz, Albright's spiritual father, of whom we might say much if time permitted. Second was Rev. Adam Ettinger, who died at Dover, Pennsylvania, in 1809, and who is erroneously classed with Otter-

bein as a co-founder of the United Brethren. He lived and died as a Reformed evangelist. The widow and family of this consecrated man united with the Albrights soon after his death. Several sons entered the ministry in 1816, of whom Adam Ettinger, Jr., was the first editor of "*Der Christliche Botschafter*" in 1836. With the Ettingers came also a large part of the following of the Pietistic Reformed along the Conewago. The third we mention was Rev. Dietrich Aurand, of Buffalo Valley, in Union County, who with George Adam Gueting, and others, held great revivals in the valley as early as 1792. Their chief point was the Dreisbach church, near the home of Aurand. At this point practically the entire Reformed congregation were of the Pietistic type we have described. Here Aurand began his public ministry without a collegiate education, and served the church as pastor. In 1803 he was recognized and licensed as a minister by the Reformed Synod.

Although Newcommer and other leaders of the United Brethren held "big meetings" here, in connection with Aurand, the people did not sever their connection with their mother church.

Albright gained entrance into this community sometime prior to 1805, and was well received. Among the prominent Reformed officials who opened their homes as preaching places, were Rev. Dietrich Aurand, already mentioned, Father Martin Driesbach, the *elder* of the congregation, and John Aurand, brother of Rev. Dietrich Aurand. The Hoy-Bordner-Wermly-Betz-Dunkel-Herpst, and other Reformed families, became Albright adherents. An event of far reaching importance now occurred. Albright had labored as an evangelist for ten years, and yet the total number of his society was but seventy-five souls, with no organization west of the Susquehanna River. In 1806 Albright, and his co-worker, George Miller, organized the entire Pietistic Reformed element of the Dreisbach church into a class or society, of which the Elder of the congregation, Father Martin Driesbach, was made the leader. Rev. Dietrich Aurand, about this time, took charge of a Reformed congregation at Water Street, and where he labored until he died. His relatives and following in Buffalo Valley, however, united in the Albright organization.

The Otterbein evangelists now practically abandoned this field, as Albright and Miller effected no less than *eleven organiza-*

tions or classes within a year in this region, where in most instances the older Pietistic element formed the nucleus of the new organizations. Within a single year Albright's infant society was *trebled* in membership, and his field of greatest interest was transferred from the east, to the west side of the Susquehanna, and centered at New Berlin, a few miles distant from the old Dreisbach home. More than this, the Dreisbach home now became the virtual headquarters of the church. Elder Martin Dreisbach's son John was given to the ministry; he was a member of the original conference of 1807, and in a few years after Albright's death was at the head of the church and president of the conference.

A number of conference sessions were held at the house of Father Dreisbach, including the first General Conference in 1816, of which his son was president in the house in which he was born.

Scarcely less influential in the early Albright church was Henry Niebel, the bosom friend and brother-in-law of John Dreisbach. He was studying for the Reformed ministry when Albright made his advent in Buffalo Valley. He, too, united with the Dreisbach Evangelical class in 1806, and soon exercised his ministerial gifts, and entered the active ministry in 1809.

These two men, Dreisbach and Niebel, both of Reformed antecedents, were soon the leaders of the church; the former as president, and the latter as secretary of the conference. Together they compiled the first hymn book, revised the discipline, founded the printing establishment, and were the first presiding elders of the church.

Much more might be said of the predominant Reformed Pietistic influence in the conversion of Albright, and the founding of his work, but we believe enough has been adduced to convince any thoughtful mind of the Reformed Pietistic origin of the original Albright *Corpus*.

Having traced the origin, we now proceed to examine the *doctrinal basis* of the original Albright body, and make good our claim that it was founded on a creed of Reformation times.

The original conference of 1807, besides electing Albright as the General Superintendent or Bishop, also imposed on him the task of formulating a discipline, or manual, to contain arti-

cles of faith, rules of government, baptismal, marriage, sacramental, ordination, burial and other formularies.

Several things contributed to frustrate the action of the Conference, that the founder himself furnish such a work. The first was his rapidly declining health, and the second was the uncertainty of the movement remaining independent, since it never was the intention of Albright to form a distinct denomination, if the evangelization of the Germans could otherwise be accomplished. Of this there is abundant proof. We have already noted that Albright considered it his duty to confine his labors to the German element. This special mission idea, he infused into his co-workers, and proved to be the obstacle in the way of organic union with the Methodists, as Bishop Asbury refused to recognize any nativistic division. The folly of the good bishop is seen in the fact that his church, many years afterward, organized a German department, and in 1871, at the Naperville General Conference, invited the Albright *Corpus* to unite with the Methodist, giving assurances that *none* of the distinctiveness which formerly stood in the way of union, need be sacrificed.

Asbury had succeeded in attracting to his ministry a number of Pennsylvania Germans. Among them the talented Henry Boehm, son of Bishop Martin Boehm, of the Otterbein movement. These men doubtless impressed Asbury with the necessity of giving the Germans something representative of Methodism. Asbury accordingly gave permission to Boehm, to publish the Methodist Discipline into the German language. The translation was made by Dr. Roemer, of Middletown, and made its appearance in 1808, the year in which Albright died.

Rev. Geo. Miller, Albright's successor, having been commissioned with the work of preparing a Discipline, proceeded to do so by appropriating about three-fourths of his materials from this newly published Methodist book. Of this first Discipline which Miller published in 1809, after the Evangelical body had endorsed the manuscript, we find that the entire confession of faith, consisting of twenty-one articles, *save one*, are taken bodily from the Methodist creed, with hardly half a dozen words changed to improve the sense.

The baptismal, communion, marriage and burial rituals, are all taken from the Methodist book. In 1817, Dreisbach and Niebel, by direction of the first General Conference, improved the

Discipline, but the articles of faith and formulas mentioned, were left practically unchanged. A comparison of the Methodist Discipline of 1808, and the Evangelical of 1817, shows that the creed in the former, contains twenty-five articles, while that of the Evangelical has twenty-one. The first ten articles of the Methodist creed, the Evangelicals took *bodily in their regular order*, merely changing a few words, without altering the sense. On the whole, sixteen articles were taken bodily, five which pertain to old Romish practices were thrown out as irrelevant. All the rest are taken substantially, and almost verbally, save that a few irrelevant paragraphs are lopped off without effecting the doctrine taught. The only new article the Evangelicals added, was their twenty-first, treating of the general resurrection and judgment. The Methodist creed having no such article.

From this it might seem that the Evangelicals were simply Methodists under a different name. As a matter of fact this view has obtained generally, and hence the Albright denominations are grouped in the Methodist family by writers. A closer investigation however, discloses the fallacy of this view. The Evangelicals simply appropriated for their own use what the Methodists *themselves* had bodily taken. Let us give the facts: When England broke away from Catholicism the Anglican Church, in 1553, adopted a Confession of Faith, consisting of forty-one articles, which were later reduced to thirty-nine, and since 1562 has remained unaltered, and together with the book of common prayer has been the test of orthodoxy for all Anglican Protestants. It is probable that more men of learning and eminence, have stood on this formulary than any other ever drawn up by man, and it is worthy of note that the great Puritanic and other English religious revolutions were not directed against the *Creed*, as such, but against the Ecclesiastical Hierarchy of the Anglican Church which sought to dominate private conscience, and compel submission to outward forms. "*The thirty-nine articles*," as the creed was called, was undoubtedly the strongest creed of the Reformation, and belongs to the Reformed group of confessions. It was represented by some of the ablest men of England at the great Synod of Dort, in 1618-1619, when a community of faith was established for all the Reformed bodies of Protestantism.

Rev. John Wesley, as said, sought not to reform the creed,

but the life of the people, and his followers in his day were simply so to speak, Methodist Episcopalians. Wesley lived and died as a Presbyterian of the Church of England, as also most of his high ministerial co-laborers. The movement was early planted in America by Wesleyan lay ministers, and eventually assumed a denominational form.

In 1784 Wesley commissioned Dr. Thomas Coke, one of his co-workers, and who was also a Presbyterian of the Church of England, to come to America and properly organize the work and impart Episcopal ordination to Asbury, who had for several years already served as Superintendent of the work. Wesley also prepared a manual, or discipline, for the American Methodists, which is practically nothing but an abridgment of the Book of Common Prayer, of the mother Episcopal Church. Of the twenty-five articles of faith which his manual contains, *all* were taken without verbal change from the Anglican creed except the 23d, which relates to the recognition of the American government, and which was drawn up by Wesley. The baptismal, communion, marriage, and burial services, Wesley took bodily from the Book of Common Prayer, which for nearly three hundred years has been the doctrinal and devotional summarium of the Anglican Church. And all this was simply adopted by our Evangelical fathers. Without wounding Methodist susceptibilities we may therefore truthfully say, we owe that Church nothing for our creed except the 23d article, relating to the American government. The creed of our Evangelical fathers was the same old impregnable castle of Reformation times. Her foundation stones cut from the quarry of God's Eternal Truth, have stood the test of opposition for nearly 350 years, and she stands out in the articles of faith of our Evangelical fathers, in all her solemn and magnificent grandeur.

Albright's Standing as a Minister.

In this connection we may properly examine the mooted question of Albright's ordination. We are often asked, why he did not apply to an established ecclesiastical body for ordination instead of at the hands of his lay followers. As there are no records on this subject, our answer must be hypothetical, but we hope, none the less convincing.

We have already said that Albright was very strict and methodical, and we believe powerful reasons led him to resort to this primitive method of ordination. From a careful study of the entire situation, we have arrived at the conclusion that his course, in this respect, was the only one he could consistently take for the following reasons: There were three possible sources of official ordination open to Albright. First, The old German churches from which he and his people sprang. It is plain that the very character of his work, which was a protest against the church life of these bodies, precluded recognition from that source. Secondly, There was the Otterbein movement. Otterbein having been ordained in Germany was competent to impart the so-called "Apostolic succession" to his following.

As a matter of fact, as herein shown, the United Brethren movement, of which Otterbein was the head, was in the hands of lay evangelists, just like that of the Methodist, and Otterbein imparted *no* ordination until October 2, 1813, when he ordained three men, one of whom, Christian Newcommer, had preached over twenty years, *and had already been elected Bishop in the month of May previous.* Then too, there were vital doctrinal differences. Otterbein and his following at their first conference in 1789, adopted a sort of creed consisting of only five articles, in which the sacraments were practically ignored. At the end of the creed is simply an addenda, recommending the practice of baptism as a sign, the Lord's Supper as commemorative, and feet washing as an example, and hence the impropriety of seeking ordination from this source.

The third, and logical source, was the newly formed Methodist Church, of which Albright had been a member, and an official evangelist. No question of doctrine or polity here stood in the way. Why then was not Albright ordained in the church of which he was a member, and on the creed and polity of which he worked? Here is a missing link which can only be supplied by inference.

In our opinion, *Nativism*, proved to be the obstacle, as it also constituted the barrier in later years to a union with that church. Albright was German, Bishop Asbury, the head of the Methodist Church, was from England, and came as the personal representative of the founder, John Wesley. Albright and his

people believed they had a special mission to evangelize the Germans. Asbury could recognize no nativism in his body. It therefore follows logically, that Albright could not consistently expect ordination from a source which ignored his distinctive mission, and he therefore appealed directly to his own followers to give a standing to his ministry.

An examination of this ordination now seems pertinent. Was it legitimate? If not, then the ordination of over 3,000 Evangelical ministers has been invalid, and we have no right to exercise the holy office of the ministry. This legitimacy hinges on the necessity of the so-called "Apostolic succession" of ordination which in other words means that Apostolic succession has been transmitted in an unbroken chain from the Apostolic Church to the present time. An examination of this subject shows that in proportion as churches grow formal and ritualistic, they also insist on this so-called "Apostolic succession" as a *sine qua non, to a legitimate ministry*.

Just the reverse is true of the "low church," or Evangelical wing of Protestantism. Low church cultus, has always fostered lay evangelism as is seen in the German Pietistic movement and the Wesleyan Anglican Reformation, as well as the evangelistic movements of the present time in which ritualistic churches do not participate. The high church cultus considers lay evangelism an irregularity, and hence the interdictions and persecutions of a century or more ago.

Furthermore, low church cultus has never placed *any* credence in Apostolic succession as an established fact of history. It has been repeatedly and unanswerably shown that "Apostolic succession" is a myth, and even though the line of succession could be proven, there are character links such as Popes and Bishops, whose hands were imbrued in the blood of dissenting saints, and steeped in unspeakable crimes, that would make such an ordination repugnant to all good men. The Anglican Church, on whose formularies the Albright body was founded, has ever been the strictest to uphold the "Apostolic succession" tradition, and yet some of her ablest representatives have been the loudest in its denunciation. Among this number we may mention Bishop Stillingfleet, one of the best expositors of the Anglican polity. John Wesley, too, dissented strongly from this succes-

sional tradition, as he says "*The uninterrupted succession I know to be a fable which no man ever did, or can prove.*" *

Albright's ordination therefore, is legitimate or illegitimate as it may be viewed from either a high church or low church standpoint. We have already shown that Albright was granted exhorter's license by a Methodist quarterly conference. This office was then a *quasi* or sub-ministerial office. In the Otterbein, or United Brethren movement, exhorters were licensed by the annual conference for many years, and in both the Methodist and Otterbein work they were practically local evangelists. In view of these facts which anyone can read for himself in the histories of these movements, it is clear that Albright's position as an evangelist up to 1803, was a proper one according to a low church standard. In 1803, occurred Albright's ordination at the hands of an assembly of his own creation—*Was this proper?* It is a principle of American jurisprudence, founded on natural equity, and embodied in the Declaration of Independence and United States Constitution, that all law and government resides in, and must emanate from the sovereign will of the people. This identical principle on which the American Republic was founded, was always maintained by the Protestant Reformers in respect to faith as opposed to the Papal doctrine of the binding character of ecclesiastical decrees.

In the Otterbein, or United Brethren movement, nearly all the ministers were laymen for the first twenty-five years, and even Bishop Christian Newcommer, the successor of Otterbein, as we have seen, preached over twenty-five years, and was elected Bishop five months before he was ordained as a minister by Otterbein, on Oct. 2, 1813.

It is moreover a fact, that for many years, a certain number of United Brethren ministers were authorized to administer the ordinances, not by right of ordination, but by resolution of the conference composed almost wholly of unordained men.†

Turning from the Otterbein, to the Wesleyan movement, we find that nearly all of Wesley's co-workers were *lay* evangelists,

*McClintic and Strong Ency., Vol. ii, p. 234. Ibid, Article "Wesley," p. 170.

†See Berger's History of the U. B. Church, pp. 171-195, 219, 222, etc.

or local preachers as they were afterwards called. The movement spread to the United States, and in 1768 they built their first chapel in New York City, from which the work then spread into adjoining colonies, and was for 15 years wholly in the hands of lay evangelists. In 1771 Wesley sent to America Francis Asbury, a young man who began as an evangelist at the age of sixteen years. Asbury, too, was unordained, and soon after his arrival became the general superintendent of the entire work.

In 1784, Wesley sent Dr. Coke to America, as we have seen, to effect an organization of the Methodist movement, he also gave this body a doctrinal basis taken from the mother Episcopal Church, Coke also imparted ordination to Asbury, *first as a deacon, next day as elder, and then confirmed him in his office as Bishop, an office which he had already, defacto, exercised for many years.* *

We give these germinal facts concerning the early Methodist and United Brethren pioneers, not in a derogatory or disapproving sense, but as indicating the exact spirit of the great evangelistic movements of Albright's times, and the status of his ordination.

Furthermore, it is worthy of record that after having received ordination at the hands of a consistory of his own followers, Albright in turn imparted ordination to his co-workers, which has been transmitted to over three thousand men, whose able work in the Gospel ministry is the best evidence that their calling is of God, and bears the seal of the Divine approval.

Casually, too, we may add, the Albright ordination is now generally recognized by all Protestant denominations of America, except by the Episcopal, on whose creed his church was planted, and this for the lack of the mythical "Apostolic succession" which Stillingfleet, one of her own highest authorities has characterized "*as muddy as the Tiber itself.*"—P. This leads us to consider the world-wide effects of Albright's labors. The school boy who throws a pebble into a mill pond and watches the waves in graceful circles, spread from the centre, and widen in successive undulations until they spend themselves upon the shore, sees in minature what we see to-day in Albright's work.

The influence of Albright's mission on the life of mankind,

*Asbury's Journal, Vol. ii, p. 378.

is like a pebble cast by the hand of Providence into the sea of time. Its waves roll in widening circles, and will not cease their vibrations until they have spent themselves on the shores of Eternity, where all human action shall be finally weighed in God's righteous balance. We even now see these waves beating the shores of the four quarters of the globe: First, America; next, Europe; then Asia, and lastly, thank God, "Darkest Africa," and "the Isles of the Sea." But these far reaching activities are not the only visible result.

Turning from the field of evangelism to that of education and literature, we see additional Evangelical agencies which exert a potent and permanent influence on Christian life and character. Flourishing institutions of learning loom up in statelier grandeur than the towering Pharos of old, and shed their radiant beams far across the dark waters of time.

We point with pride to Albright College, and Schuylkill Seminary, in the East, to Northwestern and Western Union Colleges, in the West, and Dallas College on the Pacific slope, and the institutions at Reutlingen in Germany, and Tokio in Japan, as an effectual reputation to the oft repeated libel that the Evangelicals are simply an "*Association*" of ignorant and fanatical people, devoid of high ecclesiastical standards. To the schools we may add the great Evangelical Publishing Houses, with their mighty presses, which send their literature of the highest standard of excellency, all over the land. It remained for the spiritual sons of Albright to launch the first permanent German denominational periodical in America, and this organ, "*Der Christlicher Botschafter*," has grown to be the most powerful German denominational periodical in the world. The *Evangelical Messenger*," brother to the *Botschafter*, is not far behind. To these must be added the *Evangelische Zeitschrift* and the *Evangelical*, of the United Evangelical Church, together with the many Sunday-school, Missionary and other periodicals of both bodies, all of which are most ably edited, and constitute an influence of world wide potency. Finally in this connection, the influence of Albright's work reverberates on the atmosphere of every Christian land in the melody of song. Over a half a century ago Mother Ruthanna Vallerschamp, the gifted wife of an Evangelical itinerant, gave to the world anonymously, the beautiful hymn, "*The Gospel Ship is Sailing*," which was set to music

by the master hand of William Bradbury, and is now sung throughout all Christendom. Rev. Elisha A. Hoffman, the son of an Evangelical minister, and himself a whilom Evangelical itinerant, has enriched the realm of Spiritual song as but few men of his day. Posterity will accord him a place in the hall of fame, with Sankey, Bliss, Doan and Fanny Crosby. Some of his congs such as "*Down at the Cross Where My Saviour died,*" "*Leaning on the Everlasting Arms,*" "*What a Wonderful Saviour,*" and many others have been enthroned as classics in the literature of evangelistic song.

Albright as a Patriot.

When the war of American Independence broke out, Jacob Albright was a young man of seventeen years of age, and liable to the Conscription laws. Near his home occurred many of the stirring scenes that made the Revolution memorable. His home on "Fox Hill," was within easy battle sound of Crooked Billet, Chadd's Ford, Brandywine and Germantown, and with his own eyes he saw the smitten and bleeding patriot army as it camped near Pottstown, and in the Perkiomen Valley, Valley Forge, where the Continental army camped for two winters, was distant only a few hours ride. He was a living witness of the indescribable hardships and sufferings that have made Valley Forge the synonym of patriotic devotion. That such scenes appealed to his native manhood and patriotism we could not for a moment doubt, and being of military age, and unmarried, we were morally certain that Jacob Albright was a soldier of the Revolution.

The records of the Revolutionary War are very imperfect. There are muster rolls of entire regiments and batallions lost beyond recovery. That Albright saw service years before the date in which we found him, we do not doubt. Our researches resulted in finding him enrolled in the Penna. Militia. This branch of service was different from the "Continental Line," which was the regular army. The Militia were organized and equipped by the State, and called out in emergencies. The Penna. Militia fought side by side with the Continental line in both the New Jersey and Penna. campaigns, and did valiant service, specially in their own State at Brandywine and Germantown. We first found Albright as a member of the company of Captain Jacob Witz, which was organized at Pottstown, in 1781. Of this company

Jacob Albright was the drummer, and his brother John was the fifer. *

We have not yet ascertained to what battalion this company was attached. In the Spring of 1782, we find Albright in active service as a private in a small detachment of Berks County militia, under the command of Sergeant George Eisenbis, guarding the Hessian prisoners at Reading.†

These facts invest the life of the founder of the Evangelical churches with a new interest, not only to his followers, but also to the public in general, and as a befitting recognition of the fact that he *was* a soldier of the Revolution, it would seem incumbent on the patriotic citizens of this community, to decorate his grave on each recurring Memorial Day.

You will kindly permit a few closing thoughts. The life of Albright, and the unfolding of his work in after years, in a marvellous manner illustrate Divine Providence.

At Shafferstown, two miles distant from here, this man of God first definitely appeared as a travelling evangelist, on the occasion of the dedication of the Reformed Church, Oct. 8, 1797, at which time he preached in the market house. In 1799 he was mobbed, and almost killed by his enemies at the same place. In this vicinity he officially constituted his conference in 1807, and the following year came here to die. Thus he began his ministry, organized his work and ended his toils, in this historic locality.

These facts, which are of themselves of startling interest, are overshadowed by still greater evidences of Divine Providence. For many years Evangelicals were denounced, and even persecuted by the older churches. By both pen and pulpit the work was branded as heresy and fanaticism. The Evangelical Association was made the object of ridicule in a work specially aimed at the spiritual cultus which Albright's labors represents. In this book the "Albrights" were classed with Joseph Smith and the Mormans, as fanatics.

It was deemed sacrilegious to permit an Albright preacher to occupy an old church pulpit. How strangely things have changed! The Evangelical bodies are no longer branded as a heretical sect,

*See "Perkiomen Region, Past and Present," Vol. 3, p. 68.

†Pa. Arch., 5th Ser., Vol. 2, p. 292.

but are recognized as a legitimate branch of the Protestant Church, and her ministers are welcomed to the pulpits of every Protestant body in America save one. Her scholars are recognized by leading literary institutions. *What does all this mean?* Are we to understand that Evangelicals have drifted back to the old conditions? Or does it indicate that the old church life has given way to something broader and better?

Thank God the latter is the case! It means that the standard of practical religion has been raised; that the mother churches make *more of experience and less of form*, and now see that *we*, as well as *they*, are partakers of the same grace, and that we are "One in Christ." To this great end, affecting the visible "Body of Christ," Albright contributed in no small degree; but greater honors are yet to come when his holy mission shall be more fully recognized by generations yet unborn.

Let us be true to the trust reposed in us, and "contend earnestly for the faith once delivered unto the saints," and by our earnest and consecrated lives demonstrate that we are worthy spiritual children of Him whose memory we specially cherish on this centennial occasion.



GATHERING AT THE GRAVE OF JACOB ALBRIGHT AT THE TIME OF SERVICE.

ADDRESSES DELIVERED AT THE GRAVE OF REV. JACOB ALBRIGHT.

BY REV. C. S. HAMAN.

We are standing at the grave of a Christian minister, not at that of a king, or president, or statesman; but of an ambassador of Christ. Here lies the body of Rev. Jacob Albright, an humble minister of our Lord, called and qualified by the Holy Ghost to win souls from destruction. Little did he think that he should ever be looked upon as a founder of a church. His only ambition was to serve as an evangelist among the German population of eastern Pennsylvania. So he eased the passion of his soul.

The Lord, however, took the work out of his hands. The work is well commenced by Rev. Albright's unctuous preaching, spread through many counties in Pennsylvania, and a church was organized, consisting of earnest, consecrated followers of Christ. We do not idolize the man, but we do glory in his good works, in laying so good and strong a foundation for our branch of the Christian Church.

This tombstone marking the resting place of this great man, shows that he died at the age of 49. The strenuous work in which he was engaged, coupled with the style of preaching (at that time common among the fathers), wore hard upon his body and ended his life so soon.

May the mantle of Jacob Albright rest upon us, his followers! Let us this day consecrate ourselves anew to the work of soul-saving in the good old-fashioned way.

BY A. E. GOBBLE, A.M., D.D.

Dear Friends: If we are to take anything away with us from this centennial celebration that shall be a lasting benefit to us, anything as a distinctive feature appropriate to the occasion; if we desire to place upon this grave before us a never fading garland that will properly honor the man whose dust is buried here, let it be the unfailing resolution to perpetuate the spirit of Albright and the genius and polity of him and his co-laborers. By this I mean the high spiritual ground which they took in in-

sisting upon a thorough conversion from sin, a conscious pardon and acceptance with God, and a high spiritual plane of Christian life and growth.

A prominent professor of a theological seminary of one of the older churches of this State was quoted to me as saying to one of our ministers, "If the church I represent had, in the days of Jacob Albright, maintained the high spiritual life and insisted upon the spiritual attainments in the Christian life that we now do, there would be no United Evangelical Church." This is probably quite true and gives credit where the credit belongs. It was the preaching of Jacob Albright and his followers that not only formed an organization which perpetuates that kind of preaching, but that preaching has infused new life and spiritual power into the churches then existing by personal contact and its radiating influence. That is our mission as a church. When once we fail to keep that as our standard, when once we try to be just like the others, then we forfeit our mission and we have no longer any occasion to exist as a separate organization. That is the distinctive feature of our church life.

While, according to our church law we may receive persons into church membership who profess sincere penitence for sin, as a rule of practice, however, we have always, with few exceptions, insisted upon a thorough repentance from sin, a sound conversion, an evidence of pardon and the witness of the Spirit to a conscious acceptance with God. That was the genius and spirit of the fathers, that has been so far our practice, and that we need to perpetuate.

I know some one will say, "That is taking high ground, and with the tendency of the times we may not be able to maintain it." I know that we have and will have members, people of culture and influence, who object to this high ground, and who, if we do not lower the standard, will leave us. We must let them leave us then. Many have left us and others will leave for this very reason, but we cannot afford to surrender the cornerstone upon which our forefathers built and upon which we stand as a distinct class of believers.

In all the history of the church God has had his spiritual leaders and if we surrender that ground he will raise up others to take our place.

I will close as I began. If we will carry something with us

worthy of this occasion, and place a worthy wreath upon this grave, let it be the resolution to be true to the spirit and genius of our founder.

By S. L. WIEST.

We cannot but revere the fathers of our church when we consider their work accomplished and the sacrifices they made—and made willingly. Here lies a man who displayed a heroism that is seldom equalled. Albright was a truly great man. Men of the world who are called great, became so by mounting up over the bodies, souls and welfare of others; but this man became great because he sacrificed himself to lift up his fellows. His was an exalted heroism. He was alone, humanly speaking, when he went forth to save his countrymen. He failed even to have the sympathies of his own family, and not a man as far as we know stood by him at first. There was no church, no society behind him to cheer him and pray for him, and no open doors before him to welcome him even though he brought a message of peace. He had to make his opportunities and open his doors. But God was with him. He traveled much and far—amidst deprivations, cold, heat, storm, persecution and all manner of hardships; but he never despaired, and never faltered. In twelve short but full years he reached this place, laid down and died, a martyr to his love for God and his fellow German Pennsylvanians. The same spirit of courage, of heroism, of self-sacrifice, of unselfishness among us who are the after-fruit of his labors, would mean blessings for us and the world which are almost inconceivable. May his mantle fall on all of us with a double portion of his spirit.

THE UNITED EVANGELICAL CHURCH WAS ORGANIZED IN ACCORDANCE WITH THE WILL OF GOD.

A BRIEF SYNOPSIS OF ADDRESS (DELIVERED IN GERMAN) BY REV.
R. DUBS, D. D., LL. D., EDITOR OF THE
"EVANGELISCHE ZEITSCHRIFT."

First he called the attention to the designation of the General Christian Church as Apostolic, Catholic (General), Holy and her unity. His theme in regard to the United Evangelical Church was, that the great Head of the Church purposed her Organization. Her apostolic character was then described. The Holy Spirit was leading and active in her organization. The Christian Church was not organized until the highest experience by the advent of the Holy Spirit was made possible. So Rev. Jacob Albright and his co-laborers were first led into the experience of the Divine life and brought under the power and influence of the Holy Spirit before our church was established.

Albright's immediate and direct call of God was then dwelt upon. He was not called by men to the work of the ministry in this respect. His call was as direct as the call of the Apostles and, consequently, his work has an apostolic character. There is no apostolic succession.

Further attention was called to the immediate, direct confirmation of the call and work of Albright by the Holy Ghost. That is an apostolic feature of our church. Men withheld their approval. God granted it in a marvellous manner. The Apostles and Apostolic Church were not recognized by the Church of the Old Testament as it existed at that time. So our Church was not recognized by the old church, but God willed her existence.

Albright's spiritual brethren recognized his divine call and mission, and ordained him and urged him to go forward in his great work. So they did in the Apostolic Church. (Acts 13.)

Albright and co-laborers placed themselves upon the Apostolic foundation when they adopted the Holy Scriptures as the basis of their faith and for their rule of life.

The founders of our Church were also Apostolic in their unrestricted efforts to save souls. Wesley's motto: "The world is my parish," was also their motto. They went wherever they found an opening to work for the Master. That is truly apostolic.

In the beginning of our Church, laymen took an active part in the conduct and administration of the church work. The possession of the Holy Ghost was not considered a prerogative to which the laity could lay no claim. Preachers and people can be filled with the Holy Ghost. The one hundred and twenty were filled with this Spirit on the day of Pentecost. This apostolic doctrine and experience was emphasized by the founders of our Church.

They were also apostolic because they emphasized with new power the apostolic doctrines of repentance and faith in the Lord Jesus Christ. In connection with this, they preached with great power the witness of the Holy Ghost, certifying to a sound, thorough conversion, so that every one could know that he is born of God.

Albright and his co-laborers were apostolic in restoring the primitive simplicity among their adherents. They called themselves *brethren* and urged them to lead a life of devotion and self-denial, separating themselves from the world, not imitating worldly fashions and pleasures. They preached the duty of brotherly love, of warm hospitality, etc. Certainly this was also apostolic.

They emphasized with great force conversion as a condition of church membership. The members of the Apostolic Church were believers, saved through grace by faith in the Lord Jesus Christ. There was no admission to the church by some outward ceremony, like the confirmation.

Our fathers were also apostolic in the adoption of baptism and the Lord's Supper as the only sacraments of the Church. Not seven sacraments, like the Roman church, nor did they adopt feet-washing as a third sacrament. They also gave the true apostolic import of the sacraments.

The liberty allowed in the public services, that spirit-filled persons are allowed to testify of Christ and enjoy a regular spiritual outburst to the amazement of many, is also apostolic.

In the adoption of a church polity they were also apostolic. There is no positive form of church government given in the New Testament. The Apostolic Church experienced great liberty in these matters and adapted itself to circumstances as it became necessary. The faithful use of the means of grace in the Apostolic Church found also a ready and willing response in the hearts

of Albright and his fellow-laborers and their adherents. That produced apostolic life and devotion.

Further, it was shown that our Church is a true branch of the General Church of Jesus Christ. The great creeds of Christendom, though not made obligatory upon our preachers and people, are, nevertheless, recognized as confessions of faith of great weight and importance.

The relation of our Church to the Churches of the Reformation, and to Wesley's Reformation, was dwelt upon. The origin of our articles of faith was mentioned, etc.

In the second part of the address, a comparison was drawn between the apostolic character of our Church, as founded by Albright and followers, and her present condition. It is all right to eulogize the past, but it is all important to ascertain if we still walk in the ways of the fathers. How does it stand with the present ministry? Do we teach the same old doctrines with the same power and effectiveness? Are our preachers as fully consecrated as they were in the beginning of our Church? Are our members as consecrated to God and do they live a life of self-denial and are separated from the world and do they shun worldly amusements? Is family worship kept up? Are our public services as faithfully attended as they were in the time of our fathers? How are the prayer-meetings attended and the preaching services? Are our public meetings as lively and spiritual as they were formerly? Are the conversions as thorough? Are members who neglect their duties disciplined for it, or do we pass all such transgressions? Are our members as hospitable as they were formerly? How about kneeling and choir singing in our churches, is kneeling being done away with, and do the choirs in some places gradually supplant congregational singing. These and other questions were discussed. The comparisons in many respects did not show the present condition of the church in a very good light. If we praise the past, then we ought to hold on to all that is good and commendable. Praising the past does not remove the undesirable conditions existing now. It is much better to endeavor to remedy the existing faults and bring the Church back to all that was good and true in the church of our fathers. What would the sainted Jacob Albright say if he could speak to us, his followers?

THE FUTURE OF OUR CHURCH AS FORECAST BY OUR EARLY HISTORY.

ADDRESS BY REV. W. M. STANFORD, D.D., EDITOR OF "THE EVANGELICAL."

Dear Brethren and Sisters in the Lord Jesus; Greeting:—
In view of the character and purpose of this celebration, it is with feelings of deepest solemnity, and yet of exceptional delight, that I here venture to embrace the choice privilege to deliver this closing address. On this auspicious day we have been privileged to plant our first centennial milestone by the shining pathway of our history as a church. What a very choice privilege is thus accorded us in this our day and generation. It is the occasion of a lifetime. None of us will ever share in another celebration like this in our church. Our next century milestone will be planted by generations yet unborn, while our dust, like that of our revered fathers, will be silently resting beneath the sod. Time never stops and waits till we are ready to go. His ceaseless, tireless, relentless step, moves firmly, steadily, persistently onward, even while our eyes are closed in slumber. The lesson to us is, that what we expect to do in this earth-world, before the merciless death angel knocks at our doors, must be done soon.

"Death comes, and there's no defense;
His time there's none can tell.
He'll in a moment call thee hence,
To heaven, or down to hell."

By the impressive scenes, old-time songs and historic addresses of the day just past forever, we have once more been brought into almost living touch with the warm, grand, pulsating, uplifting, overpowering spirit of our church fathers. On taking a thoughtful stroll through the early part of our truly remarkable church history, we at once stand both amazed and enchanted before such cherished names as that of Albright, Walter, Miller, Dreisbach, Saylor, Erb, Klinefelter, Rank, Orwig, Seybert, Hamilton, Hesser, Hammer, Hoffman, Leib, Niebel, Zinser, Buchman, Long, Ettinger Neitz, Kohr, Kring, Boas, Carothers, Schneider, Byres and many others. While it may be said of

but very few, if indeed, of any of them, that they were men of collegiate training, nevertheless it must be said of most of them, that they were men of remarkably great power and effectiveness. They moved upon their great congregations sometimes like a mighty avalanche, thus sweeping every opposing sentiment into line with their invincible purpose. Sometimes right in the teeth of bitterest persecution, if not even in the face of veritable mobs, they would preach until they would break down the stubborn hearts of their enemies with the mighty shafts of gospel truth, and thus turn their very yells of derision into shrieking cries for mercy. We have no time in this brief address to relate specific instances, but they could easily be given by the score. If any one doubts let him read our wonderful church history, until his pent-up soul runs over with both admiration and animation. Say what we will of our church fathers of 60, 75 and 100 years ago, in contrast with the schooled men of our own time, in point of practical effectiveness they suffer nothing by the comparison. Scores and hundreds of them, already set like bright jewels in the revolving crown of history, will ever keep on shining like stars of the first magnitude. Already dazzling in their scintillating brightness, they are now destined to keep on growing brighter and brighter with the ever passing, rolling, bounding years. Thus, whatever else may or may not be said of them, with an evidently full comprehension of the then godless conditions about them, they heroically rose to, and met the crying emergencies of their day and generation, and that is all the very best of us can ever expect to do. The great lesson to us is, that in addition to embracing the vastly increased educational advantages of our day, we should also make an exhaustive study of the moral conditions about us, and then bravely rise as did our self-sacrificing fathers, to the imperative needs of the hour. It matters little how extensive a man's education may be, unless he be made better able thereby to so apply it as to alleviate the crying conditions around him, it will be of but little account. With all its inestimable value, education in the long round is nothing, unless it be *practical*. It is one thing to be able to mix and make a most effective plaster, but an entirely different thing to be able to place it on the right spot on the right man. A man's competency, after all, must always be measured by *what he can do*. If ever our dear church, therefore, is to attain to a still greater

future, it will be because of our ability to continuously bring forth an eminently good and strictly *practical* class of men and women.

In our effort to do this, we can certainly make no mistake in instituting an exhaustive study of the conditions and methods of our Evangelical fathers. What they did, we ought to be able to do. In making such a study, we should understand, first of all, what constituted

The secret of their great power and effectiveness.

This power was unquestionably due chiefly to the *thoroughness* of their conversion to God, and their consequent *implicit obedience* to his will. They most firmly believed with Paul in his letter to the church at Ephesus, in a conversion that "put off concerning the former conversation *the old man*, which is corrupt according to the deceitful lusts," in thus being "*renewed in the spirit*" of one's mind, and that "put on *the new man*, which after God is created in righteousness and true holiness." They had no patience with any sort of superficiality. They believed in a conversion that invariably carried with it a bright and unmistakable Christian experience. They would not rest satisfied with anything less for themselves, and consequently insisted very strongly that their penitents should not cease their seeking, until they too should receive the unmistakable "witness of the spirit," that God had forgiven their sins, and had written their names in the Lamb's Book of Life. Accordingly it was a common thing in those days, to speak of a conversion as a "*Durch-bruch*,"—a "*Break-through*" into the "marvellous light" of a new life in Christ Jesus. According to accredited history, this expression was once found written on the fly-leaf of a book in Bishop Seybert's own hand-writing. This most forcible expression had direct reference to the first seven remarkable conversions in the great revival in the vicinity of Orwigsburg, Pa., in about the year 1823. These conversions took place in the home of a colored man by the name of Wilson, who had kindly invited the then coming Bishop of the church, John Seybert, to preach in his humble home, because the door of the school-house in that community had been closed against him. So far as history relates, these seven conversions were very bright in their experience, and none of them ever proved unfaithful. Several

of them, particularly the Wagoner children, afterward became quite prominent in the church. Two of these seven, Hannah and Rebecca Wagoner, became respectively the wives of two of the most prominent preachers of that time; the former the wife of the long sainted Charles Hesser, who was killed by accident on his way to the General Conference of 1843, and the latter the wife of our well known Francis Hoffman, until his death at a very ripe age but a few years ago, a member of the East Penna. Conference. Soon afterward another wonderful conversion took place in that revival, under the preaching of John Seybert, in the person of the now sainted Rev. Joseph M. Saylor, of precious memory, and who also died but a few years ago.

As proven by its subsequent fruitage, that great work of grace at Orwigsburg from about the year 1823 to 1827, was one of the most thorough and far-reaching in its good effects that ever occurred in all our history. Its influence and power spread far and wide, and went right on for several years. Among the ministerial fruits of that revival such great lights as Joseph M. Saylor, Jacob Saylor, John P. Leib, Francis Hoffman, Daniel Berger, Charles Hesser, Charles Hammer, and indirectly, Bishop W. W. Orwig himself, is generally considered to belong to that bright galaxy of early Evangelical stars. We have not time here to trace their history. It is not necessary. The point to be made is, that the splendid fruitage proves the character of the revival. What is true in this instance was true in many other great revivals in our early history, such as those, for instance, which took place in Schuylkill, Berks, Lebanon, Union and Somerset Counties, Pa., and in Stark and Fairfield Counties in Ohio. It was their unrelenting insistence on a deep conviction and a consequent sound conversion, that produced such marked results. It has always been the case. Trace in history the consequences of nearly every great, genuine work of grace, in any community, and you will almost invariably find a bountiful crop of bright and successful ministers as one of the results. Brethren, the same causes will produce the same effects to-day. There can be no doubt about this. The fathers left this priceless lesson to us as one of their richest legacies. Let us learn it *anew* on this Centennial day. Remember that in a church where the spiritual pulse beats rapidly, firmly and strongly, we rarely find a scarcity of good ministers to supply the demands of the work. While the

past is gone forever, yet it has left its lessons with us. This is one of them. If we would go on to a great future as a church, we must continue to insist, as did our cherished fathers, upon a deep, pungent, *stinging* conviction of sin, and a correspondingly sound, genuine, thorough, *unmistakable* conversion. We must have a conversion that completely knocks the "old man" out, and brings forth a brand "new man" in Christ Jesus. We must have a conversion wherein "old things" pass away, and "all things become new." If we are to go on to a great destiny as a United Evangelical Church, we must continue to insist, as did our Evangelical fathers, upon a conversion that lifts a man out of darkness and into the pure, warm, sweet, beautiful, marvellous light of the "Sun of Righteousness." "For God, who commanded the light to shine out of darkness, hath shined *in our hearts*, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Our Early Church Was a "House to House" Church.

It will be remembered that this phrase: "house to house," is an apostolic phrase. Both the early apostles and their disciples, went from house to house with their preaching and teaching. They also taught and preached and worshipped in the open air, wherever it became convenient. Our Evangelical fathers followed their example. They often did this even after they had gotten churches to preach in. They were an "out-door" and a "house to house" church. It was a common thing for them to hold service in the homes of the people, in the groves, and even often in barns, or in any other place that could be thus utilized. Thus it was, that the larger number of our ministers of our first half century, as well as our people, were converted in the homes of our people. This was one of the great secrets of their success. This was the chief method by means of which nearly all the great revivals of our early church was begun and carried forward. But this was not all. They even held annual and general conference sessions in the homes of the people, as attested by the very instance we this day celebrate. Of course we well understand that it may be said they worshipped in the homes of the people, and much out doors, because of the scarcity of churches in those days. But while this was true, it must also be remembered, that notwithstanding the good supply of churches

in later years, our church continued all along until quite recent times, to hold many services in the homes of the people. Even yet, in many places this custom, we are pleased to know, is still in practice. We have noticed further, that wherever this method of Christian work is continued, the results are correspondingly better. It may have been noticed that in the great meeting now going on near our Kimball Ave. church in Chicago, this feature is being made quite prominent. The practice is apostolic, and should never be lost sight of. Our fathers could not well have left us a richer legacy. Such a practice captures the uninterested people and brings them to the house of God. This method of work, if properly and earnestly entered into, will succeed, after all other efforts fail. The preacher who comes thus into touch with his people in their homes, will thereby be made all the stronger in the pulpit, and the people will be all the better prepared to hear the gospel. This is one of our best centennial lessons. If we would continue to be a successful church as we move on toward the great future, we must continue by methodical arrangement, to go out and into the homes of the unsaved, and thus win them for God and the church. Too much emphasis can not well be laid on this point. He who thinks he knows of a better way, needs not only a better knowledge of his divine mission, but also a closer walk with God. If we would have promise for the future, we must not only insist upon a continuous mingling of the preacher with the people, for instruction and family service, but also a mingling of the people with each other for a similar purpose. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The Spirit of Hardship and Self-Sacrifice.

We now touch one of the most remarkable things in all our history. To read the unquestionable story of the severe toil and sore trial, the awful persecution and persistent misrepresentation, the almost unbearable hardship and self-sacrificing labors of our early Evangelical fathers, is indeed extremely touching. It can hardly be done without tears. It really seems almost impossible that men would willingly undergo what they did for the sake of Christ and for the good of others. To think of how

they traveled in those days mostly on horse-back and on foot, by day and often by night, in winter and in summer, over mountains and through the valleys, fording and sometimes swimming streams at the imminent peril of their precious lives, often going hungry because of long distances between places where any food could be secured, often without even a cent of money in their pockets with which to buy bread, hundreds of miles away from home most of their time, preaching nearly every day or night in the year, often to but one or two families, many of them having from 25 to 30 appointments on their charges, and every now and then finding some one or the other of the family dead and under the sod on their return home, all together constitutes a story that almost baffles belief, and yet we can not doubt it. To do all this, too, for a salary of less than one hundred dollars a year, only still further intensifies the situation. On this point our duly accredited history states, that in 1811 the average salary amounted to only \$29.33 a year. Throughout the first 25 years of our history the average salary seldom exceeded the sum of \$50. As an illustration of this point, we here quote the testimony of our only lately deceased Rev. Francis Hoffman, of precious memory, given as late as 1891, according to Dr. Stapleton's "Annals," as follows: "In the early part of my ministry, my income was much less than my expenses, and I several times wanted to stop, but my wife would not consent; so I was compelled to sell my property, consisting of two houses, to support myself in the ministry. My salary from 1826 to 1840, a period of fourteen years, amounted, all told, to \$627.77, an average of \$40.29 a year."

We have often heard just such testimonies from the lips of the veterans. It is needless to repeat them. The facts need no proof. Truly our Evangelical fathers had the grand spirit of him who "had his raiment of camel's hair, and a leathern girdle about his loins;" and whose "meat was locusts and wild honey." While we do not mean to teach by this, that any man in these days would be required by scriptural authority to preach for such a salary, or even ten times that amount, and yet, when we stand still for a few moments, and intently behold such wonderful moral heroism as they exhibited, we can not but break forth in expressions of amazement and love. Such a grand spirit of self-abnegation and undying love for the Lord's work as they

manifested, challenges our very highest admiration. Put alongside of that order of heroism the exacting spirit *of at least some* of the men of our times, who tell the stationing committee that they must have a charge that pays a salary of *just so much*, or they will go into some other kind of work, and you have a contrast as wide as the sea. While we stand committed as strongly as any man can, for a good, scriptural, living salary for a devoted ministry, yet we can not but abominate the spirit of the man who seems to be in the holy ministry just as a means of making an earthly living. While God does not call men into the ministry to starve them, nor even deprive them of any of the real comforts of life, yet he does not call them, on the other hand, to expend their chief energies in accumulating this world's goods. When God lays his hand on a man to do his especial work, he wants his whole heart, time, mind and strength, in *his service*, and then he agrees to so care for him that he will not need to go about begging bread. This very question is very clearly presented in his wonderful sermon on the mount. Our Evangelical fathers practiced that sermon much better than some of us are doing. If we are to go on to a great future as a church, we must duly appreciate and properly use the priceless legacy of *self-sacrifice* which our fathers left us, and thus bend every possible energy toward the attainment of the one great, definite, unrelenting, all-absorbing purpose of life, to tear down Satan's kingdom among men, and to build up on the ruins thereof, the sweet, peaceful, lovely, righteous, beautiful, *glorious kingdom of our Lord Jesus Christ*.

*Our Evangelical Fathers Laid Great Stress on
Christian Testimony.*

Our early church was a *testifying* church. This was a prominent feature in nearly all their meetings, but particularly in their special meetings. This statement needs no corroboration. Put any one of our yet remaining old veterans on the witness stand, and he will readily testify to this fact. In the practice of our fathers, it was a common thing to devote nearly one whole service to a general testimony meeting, in connection with the regular quarterly meeting occasions. In the early days a communion season was not considered complete without such a meeting. It was in fact, looked upon as almost the culmination of the com-

munion season. They made it a special point to come to the testimony meeting from near and from far. During your speaker's pastorate of Fulton Street English Mission in the city of Pittsburg a little over thirty years ago, it mattered little at which of the then three Evangelical churches of the city the quarterly meeting was being held, they *all* rallied at that church in the afternoon for the testimony meeting. At this meeting the house was usually crowded with people, and soon the whole congregation was ablaze with Divine fire. In those days there were no lines drawn as between the German and English languages, for all seemed to have the same spirit. Every one spake in the tongue that best suited him, and all felt free and at home. Those were wonderful meetings. On such occasions it was a common thing to hear loud heart-bursts of glory all over the audience. At those quarterly feasts it was no uncommon thing to see sinners brought under conviction and converted to God. In such meetings our fathers set us a fine example. They could not well have left us a richer legacy.

It will be remembered also, that the testimony meeting was an Apostolic institution. It is the very outgrowth of religion itself. The first impulse of a soul newly born into the kingdom of grace in Christ Jesus, is to *tell* the good news to others at the very first opportunity. Such glad news is too good to keep to one's self. The very *genius* of Christian love is to spread itself. This is as manifestly true of love, as it is the nature of light to shine. As well therefore might we try to bottle up the sunshine, as to attempt to seal the rapturous lips of love. Religion is love on fire. It permeates everything it touches, and imparts to it a nature like unto itself. It can not be caged. It will out. No wonder the poet bursts forth:

"I love to tell the story,
'Twill be my theme in glory!
To tell the old, old story,
Of Jesus and his love."

This is the old Apostolic, Evangelical testimony meeting. It is a story that never grows old. After the Holy Ghost came upon the early disciples, they went forth as witnesses, "both in Jeruslaem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." A witness is one who *tells* what he knows. The idea was to go forth and tell the sweet story of

Jesus and his love both publicly and privately, that thereby others might also be brought into the fold and favor of God. This means of propagating the Christian faith has never been surpassed by any other. For a man who himself has been actually healed of the malady of sin, to bear testimony to that fact, before men, carries with it more force to produce conviction of sin, than almost any other means or method. This is why the very preaching of the apostles was interspersed so profusely with personal experience. It was for this very purpose that Paul and Barnabas, on their return to Antioch, "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." That meeting was simply a "rehearsal" of experience,—a testimony meeting. Our Evangelical fathers patterned after the primitive church in this method of Christian work, and hence used it at every opportunity, and with great effectiveness.

If any further evidence be desired, a mere glance at the almost astonishing progress of the Methodist Episcopal Church should be sufficient. By their own admission, a large part of the almost unprecedented success of their first 75 years of history, must be credited to their class-room testimony meeting. For this reason their best leadership now deeply deplore its too manifest decadence, and are hence doing all they can for its speedy restoration. As a church we should take timely warning. In all too many places to-day entirely too little stress is being laid on this feature of our church activities. On suggesting to a brother not long since the propriety of using a little spare time we happened to have, in a brief testimony service, he replied: "Our people are not prompt to respond in such a service." On inquiring of him the reason for this, he answered: "Well, they have not been trained much along that line." On still further inquiry, it was further discovered, that his people were not even "trained" very much into either public or private prayer. This at once revealed the humiliating secret of their low spiritual condition. They had not been "*trained*." And who is to *blame*? The answer is self-evident:—*the pastor of the flock*. Let the responsibility rest where it properly belongs. Where we have poor *trainers*, we are sure to have a poorly trained people. For such a condition the minister of the gospel himself is largely responsible. This conclusion can not be evaded.

This is one of the weak points of our day. Our fathers trained their people into testimony and prayer. That was one of the secrets of their power and success. Having thus a trained people, they were always ready for special service when needed. In a battle against sin and Satan, this often means very much. What could even Uncle Sam do with an untrained soldiery? Will we learn the lesson? If we are to go on as a church to a great future, then the old-time testimony meeting, which has ever been a veritable right arm of power in capturing souls for Christ, must never be lost sight of. If an army would win victories, it dare never lay down its weapons. A testifying church is an *unconquerable* power in the time of battle. Against that keen blade no Satanic force can ever win a victory. Keep that mighty sword in thy right hand my brother. Keep it also unsheathed and always ready for battle. That bright, shining, polished instrument of war has long been tried, and never found wanting. In the long line of warfare against all forms of error and iniquity it has never known defeat. Keep its keen, cutting, piercing point toward our common enemy, and even this sinful, forgetful, neglectful and lustful generation will never be able to tarnish its fair fame. No diabolical force on earth will ever be able to withstand the onward, steady, determined, fearless tread of a marching, praying, singing, *speaking* church. Will we learn the lesson? Then listen once more to yonder now distant Apostolic voice, but resounded from the yet speaking graves of our Evangelical fathers, calling upon us to go unceasingly on, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The Prayer Life of Our Evangelical Fathers.

To those who are familiar with our early history as a church, it surely is not necessary to furnish proof that our fathers laid great stress on the arm of prayer as a means of success in their work. It was through Jacob Albright's "earnest prayers" that our revered George Miller was brought to Jesus. He also said to Miller: "*You* must diligently pray, and humble yourself, and bear the cross for Christ's sake, and believe with all your heart," if you would find pardon. As a victorious result, on the third day of June, 1803, "after a whole day of prayerful

wrestling with God, he was wonderfully saved." Bishop John Seybert was also a man of wonderful prayer, both publicly and in private. It is written of him, that during his ministerial life he made about forty-six thousand pastoral visits, praying in the homes of the people, and attended about eight thousand prayer and class-meetings. In this respect our Evangelical fathers patterned after the wonderful prayer-life of Jesus and the Primitive Church. If we would know the practice of the Apostolic Church in this respect, we only need to open the Word of God to find them much of their time waiting at the throne of grace. Jesus himself set the example by spending much of his precious time in solitude for the express purpose of communion with the Father. To those who are not particularly familiar with the prayer-life of Jesus, such a study would be to them an astonishing revelation. As for the early disciples, they sometimes prayed until the very place where they were gathered was shaken, and until "they were all filled with the Holy Ghost." No wonder they had power. Paul well understood this when down on his knees in a Roman prison he lifted up his voice to God in behalf of the church at Ephesus. He realized no less the great need of much prayer by the people of God, when he exhorted the church at Thessalonica to "pray without ceasing." But the great Apostle said something still broader and more significant when he wrote to Timothy: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."

In cheerful obedience to such Scriptures, and in imitation of such examples, our early Evangelical fathers laid fast hold upon God. Knowing their weakness and dependence, they lived constantly near the throne of grace. That they might be fully equal to the emergencies of their times, they moved about in the very atmosphere of prayer. They well knew the inexhaustible source of their strength, and hence repaired to it daily for recuperation and equipment. They took exceptional delight in secret devotion. To them it was a *gain* of time, to spend much of it alone with God. To them no hour of the day or night was sweeter than the

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care;
And bids me at my Father's throne,
Make all my wants and wishes known."

Moreover they were untiringly *persistent* in prayer. They were not satisfied with a mere form of empty words, as are many in these days. They believed in immediate answers to prayer. They prayed until the bending heavens above them opened in mighty showers upon their heads. They believed it to be their privilege under the economy of Divine grace to achieve results, and the Lord did not disappoint them. In these fundamental characteristics of our revered fathers, the great lesson to us is, to follow their example. That we may be ahead of them in some things is not here disputed. That we are to-day far behind them in others, can not be denied. Their persistent *prayer-life* was ahead of ours. As a rule they kept in closer touch with God than we do to-day. This was the great secret of their wonderful effectiveness. It is indeed a very sad thing to fall behind them in so essential a particular. It is to be very deeply regretted that our practice of family worship, our public prayer-meetings, and especially our secret prayer-life, are to-day by no means what they ought to be. In these things we should go back to the feet of our fathers for a lesson that should never be forgotten. In spite of all our superior educational advantages, if we fail in our *all-essential prayer-life*, we are sure of defeat and disaster at last.

Whatever may or may not be said about our present status as a church, if we are to go on to a still greater future, as a power for the salvation of precious souls, we *must* keep in close communion with God. If we would continue to be a "*live church*," we *must* keep in constant touch with the great source of life. Our ministry must first be *exemplars* in personal devotion to God, and then lead their people into the same living stream of life and power. If we fail in this, we will fail to *rise* to the emergencies of our times, and thus go down in history as a weak and worldly generation. Now is the time to learn this lesson. In this particular this Centennial year is wonderfully suggestive. Will we learn the lesson? We hear much lamentation in these days about the loss of spiritual appetite, and the consequent lack of spiritual power. Such a condition is but the natural result of prayerless lives and consequently prayerless homes. In this respect it is high time that we go back to the program of our now sainted fathers. If this will be done, revivals will necessarily follow. To this end let every one who reads these lines immediately

resolve that he will never again partake of a meal in his home without having *first* offered thanks to God for the food on his table. Let him also *resolve* that from this time forth he will establish, or *re-establish* a family altar in his home. And, above all, let him resolve, let come or go what will, from this time forth, to set apart a little time every day for strictly *secret* prayer. Meanwhile let him dip daily into the precious word of God for refreshment for his hungry soul, and the old-time zeal, fervor and power of the church will soon be at hand. But to become effective, prayer must be sincere, believing, fervent and persistent. We must pray until our load of sin falls off, and our happy spirit bounds forth like a bird out of its cage. We must pray until the dark clouds break away to let the glorious sunlight of heaven burst through upon our enraptured vision. We must pray until our famishing souls are once more refreshed by "showers of blessing." *Yes*, we must pray until the old arch-enemy of mankind is compelled to sound a general retreat, and until the very swords of his fleeing soldiers shall become powerless in their hands; yes, *yes!* and until in the wake of their retreating footsteps the unconquerable hosts of the Lord, reanimated by the bracing breath of victory, shall ride forth in all their glory, and possess the promised land in all its beauty.

Remarkable Fidelity of Our Evangelical Fathers.

Of all the estimable elements of human character, there are perhaps none more lofty, and to be admired, than that of fidelity. The value of faithfulness can not be measured with money. Its price is even above either rubies or diamonds. Every man's eternity, for either weal or woe, is at last to be determined by the one great word, *faithful*. If any man would successfully pass through the close scrutiny of the coming judgment, and on through heaven's gate into the beautiful city, that *one word* must characterize his conduct amid the very sorest trials of life. This is why the "angel" said to the church at Smyrna: "Fear none of those things which thou shalt suffer," * * * but "be thou *faithful* unto death, and I will give thee a crown of life." This is why, also, a little further on, the faithful servant will hear that fine welcome: "Well done, thou good and *faithful* servant; thou hast been *faithful* over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord". It is to these, and

these only, to whom shall be given the final invitation of the great King: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world".

Of our Evangelical fathers it must be said to their well-merited praise, that with but little exception they possessed this high quality of character to a most remarkable degree. That most admirable principle of loyalty to God and loyalty to the church, seemed in some way to have been so burned into their very fiber as to make them practically proof against all temptations to become recreant to the sacred trust imposed in them. Most of them would rather have gone down to their graves like the martyred Stephen, under a shower of stones, than to either have turned away from their Lord, or have disappointed the confidence of their church. They would rather have been beheaded like Paul at Rome, than to have deserted their standard like Judas Iscariot. Say what we may about our own superiority over that of our fathers, in *some* way they far outdid us in instilling a rugged church loyalty into the hearts of their preachers and people. As our American Government trains the principle of "Love of Country" into her citizens, so our Evangelical fathers trained the principle of "Love of Church" into their followers. But for this fact their work, under the exceedingly trying circumstances of their time, never could have held together. But for this fact, their organization would have disintegrated and gone to pieces. That they stood so compactly together, in spite of their distressingly low salaries, and in the very teeth of so many sharp temptations to either quit the ministry and go into some lucrative business, or into the service of some other church for larger pay, is still a standing marvel in our eyes. As we now stop for a little season to trace their thrilling history, we first draw a big breath, and then look on in amazement at their devotion, self-sacrifice, and moral courage. It was the wonderfully *cohesive* quality of their work that held them together and insured their success and their future. They seemed bound together, both in spirit and in action, as with the strength of a thousand cords. They thus went forward as a *united force* against the powers of darkness, in full assurance of victory. Before the onward, determined march of such a force, the very stoutest opposition must necessarily give way and roll back like the receding waves of the sea from a rock-ribbed shore. No Satanic power on earth will ever be able to

withstand the invincible onward tread of a devoted, determined, united, consecrated church. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."

The priceless lesson to us is as clear as a sunbeam. It is that of unflinching fidelity to God, an unwavering loyalty to our church, and an unswerving oneness of purpose in life. With a clear, definite, unmistakable call of God into the holy ministry, we must be able to say with Paul to the Philippian church: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." A man without a purpose is like a ship at sea without a rudder; he is liable at any moment to be dashed into the very jaws of disaster. "He that wavereth is like a wave of the sea, driven with the wind and tossed." No church can afford to trust her future into uncertain hands. At the very moment when most needed, they are liable to find some fictitious excuse for dropping out of the ranks. When a marketable, aimless, drifting man wants an excuse for leaving his post, it never takes him long to find one. Such excuses are easily manufactured. To build a church with such material, would be like building a house upon the sand. In the time of storm or trial it would be sure to fall. To hear a man say, as some do, that to him "one church is just as good as another," is almost conclusive evidence of a flexible, adjustable, portable character. As a portable saw-mill moves to where the lumber is, so such a man moves to where the money is. What would we think of a man who would say that to him "one home is just as good as another home"? Such a man would immediately place his moral character under suspicion. On the contrary, every man should be made to feel with the sweet poet:

"Home, home; sweet, sweet home,
Be it ever so homely, there's no place like home"

Just so every man should be made to feel concerning his church. Along with national and domestic fidelity, we must also have denominational fidelity. But for this indispensable quality in either of these three institutions, they would all sooner or later disintegrate and fall to pieces.

But to secure this essential "love of church", or denominational fidelity, it must be taught and trained into our people all the way from their Christian childhood up to their Christian manhood and womanhood. All substantial and successful denominations do this. This is not a narrow sectarianism, as some would-be broad-minded men would have us believe. It is only church fidelity. Without it no church can long maintain its organization. To this end great stress should be thrown on the necessity of placing either one or the other of our church papers in every home where any one or more of our members live. No means could well be employed which would loyalize our people faster than to make it possible to speak to them every week through this medium. But whatever may or may not be the means employed to accomplish this end, the purpose itself must in *some way* be reached. While our annual gains are promising, our annual losses are far too many. If we would go on to a great future as a church, we must *substantialize* and *loyalize* our annual new recruits. We dare not shift the responsibility for this work upon the shoulders of the next generation. That would be cowardly. The task rightfully belongs to us. As did our fathers, we also must meet the emergencies of our own day and generation. Then let us *rise* in the name of our Lord Jesus Christ, as a united body of brave and competent Christians, and show ourselves worthy of our sacred trust.

Would you make life a signal success, and the service of God a continuous delight, then keep your eye constantly on the great "north star" of your earthly pilgrimage, and let that star be—*Fidelity*. Let this be the ever fadeless watchword of every minister and member of our beloved church. This exceptionally brilliant star spreads its broad white wings out over every other Christian excellency. No mere spasm of religious fervor will ever be able to fill up the measure of Divine requirement. No Christian quality but that of *fidelity* will ever be able to plunge through all obstacles and at last capture the prize. It will never do for the Christian soldier to ground the weapons of his warfare at some way-side station. Only at the end of the race hangs the shining crown that awaits the brow of the finally faithful. Our great Redeemer was persistently, unfalteringly faithful in his wonderful work, until at last on that blood-stained cross he said: "It is finished". No way-side influence or purpose could

swerve him in the least degree from his one great and all-absorbing purpose to carry out his Divine mission as the *Saviour* of a lost world. To any attempt to divert him from this, came the clear, definite, unmistakable answer: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work". After the awful price was at last paid on Calvary, he further said to poor, weak humanity: "I will never leave thee, nor forsake thee". What we need to-day is to drink large draughts from this same, perennial, cleansing, Christlike stream. With our redeemed vision unalterably fixed on the great goal of our enraptured life in Christ Jesus, we must go on unmoved by a loose, luring, lustful world, until the golden gates of the beautiful city shall at last fly wide open to the happy tread of our hallowed feet, to celebrate our last glad victory with the sweet, exultant, rapturous song of eternal triumph.

CENTENNIAL HYMN, 1807-1907.

WRITTEN FOR THE CENTENNIAL CELEBRATION BY MRS. ELIZA BENNINGTON, OF WILLIAMSPORT, PA.

At the close of the exercises, Rev. A. Stapleton, M. S., D.D., spoke briefly concerning the *women* of the church, and specially commended the *poetical talent* of our Evangelical women. He mentioned Mrs. Sue M. Hoffman, wife of Rev. E. A. Hoffman, and daughter of Bishop Orwig. Many of her sweet songs appeared in the "*Evergreen*" in 1872. He also spoke of Mother Ruthanna Vallerchamp, wife of an Evangelical itinerant, some of whose songs have found a permanent place in hymnology. Among them is the song, "*The Gospel Ship is Sailing.*" In conclusion he read an invocation poem, composed for this occasion by Mrs. Eliza Bennington, widow of the sainted Rev. S. D. Bennington, formerly of the Central Pa. Conference. We subjoin this poem as a fitting conclusion of our centennial services, and pray that the divine blessings invoked in the poem may be gloriously realized in both branches of the Evangelical Church:

"Here where the Fathers met of old
To form this church of Thine,
Oh God, on us Thy Spirit pour,
And own the work divine.

As, through the century that has passed,
Thou hast our Leader been,
So be our Guardian and our Guide,
In *this* we welcome in.

And Thou, who didst not then despise
The day of feeble things,
On us with might and power arise,
With healing in Thy wings.

Be ours each Apostolic grace
Of which Thy Church should boast,
Arm each in panoply divine
Clothe with the Holy Ghost.

Here, as Thy servants, Lord, we bring,
Our trophies to Thy feet,
Proving the power of Jesus' blood
O'er sin to be complete.

Living epistles, read and known,
Writ on the fleshly heart,
Not on the tables of dead stone
With worldly wisdom's art.

As overseers of Thine own,
Placed o'er this House of God,
Help us to feed this flock of Thine,
The purchase of Thy blood.

And then, when Thou, Thyself, shall come
To own us on that day,
Lord, give to each a crown of Life
That fadeth not away."

1259
EVANGELICAL
SCHOOL OF THEOLOGY

PERSONS WHO ATTENDED THE CENTENNIAL CELEBRATION AT KLEINFELTERSVILLE.

ADAMSTOWN, PA.

Bucher, Mrs. Henry
 Bucher, Miss Bessie
 Harmley, Mrs. William
 Spatz, Mrs. Henry
 Stauffer, Mrs. James
 Stauffer, D. S. Rev.

AKRON, PA.

Albright, Jacob
 Christ, George
 Erisman, S. P. Rev.
 Hasting, Andrew M.
 Mohn, Minnie
 Zwalley, William

ALLENTOWN, PA.

Hangen, A. E. Rev.
 Heisler, J. S. Rev.
 Laros, Mrs. Hattie F.
 Moyer, Mrs. Annie H. J.
 Moyer, Arthur
 Schuler, A. H. Rev.
 Shirey, J. H. Rev.
 Shirey, Miss Gertrude L.
 Snyder, Wm. H. Rev.
 Yingst, John and wife

ANNVILLE, PA.

Detweiler, J. K. and wife
 Ensminger, Sarah
 Gebhard, Kate
 Houser, Miss Lizzie
 Mark, Harry and wife
 McCawley, Mrs. J. R.
 Richard, Miss Lizie
 Sharpe, Mrs. Jane
 Sharpe, Miss Mary
 Sharpe, Miss Beulah

BANGOR, PA.

Godshalk, Miss Jennie
 Oswald, C. L. Rev.

BETHLEHEM, PA.

Dech, A. W.

BISMARCK, PA.

Dissinger, Cyrus

BOYERTOWN, PA.

Heffner, C. W. Rev.

CATASAUQUA, PA.

Souder, Henry and wife
 Stermer, J. H. Rev.
 Weibel, Mrs. Charles

CHANGSHA, CHINA.

Dubs, C. Newton

COHOCTON, N. Y.

Mane, R. R. Rev.

COLUMBIA, PA.

Alexander, Mathew
 Simpson, M. D. Rev.

CRESSONA, PA.

Yeakel, H. L. Rev.

DANIELSVILLE, PA.

Oplinger, Reuben R.

EASTON, PA.

Rinker, J. M. Rev. and wife

EAST GREENVILLE, PA.

Heimbach, Frank O. and wife
 Knecht, Thomas Rev. and wife
 Schultz, Isaac

EMAUS, PA.

Kostenbader, D. F. Rev.

HARRISBURG, PA.

Brunner, A. J. Rev. and wife
 Burger, Mark L. Rev.

Dubs, R. Rev. and wife
 Dubs, Martyn C.
 Harris, W. S. Rev. and wife
 Hartzler, H. B. Bishop
 Niebel, B. H. Rev.
 Sands, J. G. Rev.
 Stanford, W. M. Rev. and wife
 Schwartz, F. E.
 Wiest, S. L. Rev.
 Wilkes, H. R.

HAZLETON, PA.

Sellers, J. A. Rev.

HIAWATHA, KANSAS.

Smith, G. S. Rev.

HIGHLAND PARK, ILL.

Heil, William F. Bishop

JOHNSTOWN, PA.

Baumgarden, H. J. and wife
 Wissinger, C. L. and wife

KLEINFELTERS VILE, PA.

Artz, Solomon
 Artz, Jeremiah
 Artz, Mary
 Bedger, Frank B
 Bedger, Henrietta
 Bedger, Beulah
 Bedger, Olive
 Bedger, Ella
 Bedger, David, Sr.
 Bedger, David, Jr.
 Bedger, Katie
 Bedger, Ray
 Bedger, Harry
 Bedger, Alice
 Bedger, Olga
 Bensinger, Lizzie
 Bensinger, Ella
 Bensinger, Mary
 Bergman, Peter
 Bergman, Elizabeth
 Bergman, Mamie
 Bobb, William
 Bobb, Lizzie

Bollinger, John
 Bollinger, Monroe
 Brubaker, Thomas
 Burkholder, Sallie
 Burkholder, Katie
 Burkholder, Edna
 Eberly, Daniel
 Eberly, Annie
 Gass, Eva
 Gockley, J. K.
 Gockley, Emma
 Gockley, Levi
 Gockley, Mrs. Ida
 Gockley, Cyrus
 Gockley, Marvin
 Gockley, Ella
 Gockley, Clarence
 Hain, Cicilia
 Hain, Frank and wife
 Hain, John
 Hainly, Amanda
 Hickernell, Kate
 Hoffman, Wm. E. Rev.
 Hoffman, John K.
 Hoffman, Annie
 Hoffman, Wm. R.
 Hoffman, Lillie E.
 Keller, Annie
 Keller, Mary A.
 Keller, Julia
 Keller, Alfred
 Keller, Jeremiah
 Keller, Stephen
 Keller, Alice
 Keller, Lloyd
 Kratzer, Mary
 Krick, Mary
 Krumbine, Mary
 Krumbine, Henry D.
 Krumbine, Bessie
 Krumbine, Mamie
 Krumbine, Amanda
 Krumbine, Amanda E.
 Leshner, George
 Leshner, Amanda
 McElhenney, Cyrus
 McElhenney, Lucy
 McInate, Samuel

McInate, Elmira
 McInate, Frank
 McInate, Lucy
 Miller, Laura
 Noll, Henrietta
 Noll, Frances
 Noll, Irwin
 North, Annie
 Ream, Lizzie
 Ream, Minnie
 Ream, Charles
 Rhine, Isaac
 Root, James
 Root, Minnie
 Root, Flossie
 Royer, John
 Royer, Sarah E.
 Royer, Violet
 Royer, Martin
 Royer, Lucy
 Sechrist, F. Rev. and wife
 Sheetz, Mathias K.
 Sheetz, Malinda
 Sheetz, Levi
 Sheetz, Sallie
 Sheetz, Lizzie
 Sheetz, Henry M.
 Sheetz, Alice
 Sherman, Daniel
 Sherman, Amanda
 Sherman, Marvin
 Stewart, Edwin
 Stewart, Isabella
 Stewart, John W.
 Stewart, Laing
 Stewart, Ada
 Stewart, Jacob
 Stewart, Kate
 Stewart, John M.
 Stewart, John L.
 Stewart, Harriett
 Stober, Mamie
 Strauss, Clifford
 Strickler, Mrs. Julia
 Strickler, Eugene P.
 Strickler, Sallie R.
 Strickler, Julia
 Strickler, Earle

Strickler, Samuel
 Strickler, Leonard
 Strickler, Dorothy
 Strickler, William
 Stump, Mary E.
 Wealand, William
 Weik, Monroe A.
 Weik, Lizzie B.
 Weik, Endora
 Weik, Ella
 Whitmoyer, Abraham
 Zern, Sallie
 Zern, Leah

KUTZTOWN, PA.

Kline, H. J. Rev.
 Sharadin, Richard

LANCASTER, PA.

Barr, Mrs. Lulu S.
 Boltz, Mrs. Sara
 Derstler, Mrs. Laura
 Flexer, A. G. Rev.
 Good, Mrs. Mary
 Grabill, Landis
 Haller, E. L. and wife
 Heiney, Miss Sara
 Kamm, Miss Mary
 Medlar, D. A. Rev.
 Trego, Miss Kate

LANSDALE, PA.

Reinhold, D. G. Rev.

LEBANON, PA.

Altenderfer, Wallace and wife
 Bachman, Tillie
 Beckley, J. R. Dr.
 Beckley, Miss Mabel
 Beckley, Miss Carrie
 Behney, Frank
 Binkley, H. M.
 Binkley, Laura
 Binnie, Cora
 Bomberger, Aaron and wife
 Bonewitz, John and wife
 Borgner, May
 Brown, Mrs. Jennie

Brownmiller, A. W. Rev. and wife
 Carpenter, Mrs. Fred
 Christ, Ambrose and wife
 Cox, Lizzie
 Dechert, Mrs. Lydia
 Demmy, Mrs. Caroline
 Demmy, Paul
 Dissinger, Chester
 Dissinger, Ethel
 Dissinger, Frank
 Early, Mrs. Oscar
 Ebright, Emma
 Elgenfritz, Mrs. Howard
 Fauber, Mrs. Albert
 Fauber, J. and wife
 Fauber, Wilbur
 Faust, Chas. and wife
 Faust, Ralph
 Felty, Simon and wife
 Fernsler, Mrs. John
 Fritz, Mrs. Mary
 Fox, Mrs. Annie
 Garret, Marie
 Geasey, Jacob
 Graeff, Mrs. Sarah
 Graeff, Miss Lillian C.
 Groh, Mrs. John
 Groff, Mrs. Clara
 Haagy, Mrs. Catharine
 Hess, Bessie
 Hill, Mrs. Warren
 Holland, Miss Annie
 Houseman, Isaac
 Hummel, Miss Angeline
 Kauffman, D. K. and wife
 Kepley, Jerry
 Knerr, J. K. Rev.
 Knerr, Miss Ida
 Kline, Mrs. H. A.
 Kreidler, H. D. Rev. and wife
 Kreidler, John
 Kroll, Mrs. Cyrus
 Light, Albert and wife
 Light, John and wife
 Long, Mrs. Frank
 Lowe, Mrs. Lillian
 McQuire, Milton and wife
 Millard, J. B.

Miller Louisa
 Moody, Ralph
 Moore, Carrie
 Parthemore, Jacob and wife
 Patschke, Mrs. W.
 Pepper, Mrs. Cyrus
 Peters, Amanda
 Ream, B. F. and wife
 Ristenbadt, Beulah
 Ristenbadt, Mrs. Frank
 Ristenbadt, Mrs. Herman
 Rohland, Mrs. Angeline
 Rothermel, Sara
 Rothaber, Albert
 Saylor, Mrs. Adam
 Schaeffer, Daniel and wife
 Schreffler, Wm. and wife
 Schmink, Mrs. Mary
 Schuler, Irene
 Seabold, S. R. and wife
 Stirk, Mrs. A. M.
 Stuart, Robert and wife
 Stump, Simon
 Unger, Jennie
 Wagner, C. B. Dr. and wife
 Wagner, Grant and wife
 Walmer, Mrs. Amanda
 Walter, Selesa
 Waltman, Mrs. J. H.
 Wingert, M. B. and wife
 Wunderlich, Fred
 Zimmerman, Emma

LEMOYNE, PA.

Remer, S. P. Rev.
 Shortess, J. D. Rev.
 Slothower, G. W. and wife
 Slothower, Miss Dorcas

LITITZ, PA.

Croll, Mrs. J. C.
 Engle, Wm.
 Engle, Mary
 Hess, Chas. E. Rev.
 Mathers, Carrie
 Pfoutz, Addison
 Pfoutz, Clara
 Pfoutz, William

LOGANVILLE, PA.

Gramly, A. D. Rev.

MAHANOEY CITY, PA.

Hoppes, Wm. M. and wife
Hoppes, Geo. W. and wife
Hoppes, Evelyn
Hoppes, Blanche

MANHEIM, PA.

Christ, W. H. Rev.
Stauffer, Henry W.
Zook, Mrs. M. Jennie

MARIETTA, PA.

Frey, S. F. and wife

MARYSVILLE, PA.

Crumbling, L. E. Rev.
Crumbling, C. S.
Dissinger, Gerald
Rhoads, W. C.
Stahl, M. W. Rev. and wife

MILLWAY, PA.

Wolf, John S. and wife
Wolf, Miss Anna
Wolf, Miss Mabel

MYERSTOWN, PA.

Brendle, Henry F
Brendle, Annie
Brendle, Beulah
Burkholder, Sallie
Donges, John A.
Messersmith, Mrs. H.
Noll, Wm. H.
Noll, Mrs. Mary
Smoyer, Mrs. B. J.
Smoyer, Miss Minnie
Snyder, Mrs. Adam
Spangler, Ida R
Wommer, Omi
Wommer, Olive
(*Albright College Delegation.*)
Albright, Geo. E.
Albright, O. I.
Arner, Chas.

Bachman, Miss Mabel A.
Baker, Howard E.
Baumgardner, H. J.
Boyer, Phil B. Rev.
Bertolet, Miss Helen E.
Bowman, C. A. Rev. Ph.D. and wife
Brenner, Miss Emily
Buck, H. M. Jr., Rev.
Christ, Clarence C.
Crowell, Miss Mabel F.
Crumbling, Chas. S.
Dech, W. J. Rev.
Dutot, W. C.
Eisenberger, W. A. Rev.
Gobble, A. E. Rev. D.D. and wife
Gobble, Miss Grace
Gockley, Harry F.
Gross, Chas. A.
Hand, R. W. Rev.
Harris, Miss Ruth A.
Hench, S. Lee
Hess, Newman W. Rev.
Hess, Miss Ruth A.
Hilbush, E. O.
Hoppes, D. Frank
Huber, Clarence E. Rev.
Hummel, Norman
Jarret, Harry L. Rev.
Kauffman, D. P.
Kiess, H. A.M. and wife
Kelchner, C. M.S. and wife
Kreitzer, R. E. Rev.
Kuder, A. M. Rev.
Landis, Miss Amy B.
Lehman, A. E. Rev.
Leininger, Chas. M.
Leininger, Miss Martha L.
Messersmith, E. L.
Messersmith, Harry E. Rev.
Miller, Miss Mary A.
Miller, J. M. and wife
Northacker, Howard A. Rev.
Peterson, I. L. Rev.
Pfoutz, Wm. W.
Raser, Merion C. Rev.
Rath, Irvine E. Rev.
Saylor, Raymond B.
Schlegel, H. F. Rev. Ph.D.

Shaffer, O. N. Rev.
 Sheaffer, Miss Ruth C.
 Shearer, I. C. Rev.
 Shortess, S. Irvine
 Shortess, Miss Esther M.
 Singleton, Ed. Rev.
 Slack, John N. Rev.
 Smith, Miss Edna M.
 Sones, W. W. D.
 Stauffer, E. E. Rev. A.M. and wife
 Stauffer, Wm. S.
 Stauffer, Miss Sadie S.
 Stober, J. P. Rev. ScM. and wife
 Strickler, Earle
 Strunk, Miss Elvina M.
 Troutman, Homer A.
 Vogt, Paul M.
 Waltz, J. W. Rev.
 Watts, E. L. Rev.
 White, Chas. Rev. and wife
 Winter, W. P.
 Woodring, Mrs. J. D.
 Woodring, Miss Mabel
 Yost, Miss Lottie
 Young, A. H.
 Zeigler, C. G. Rev.

MOHN'S HILL, PA.

Leininger, Chas. and wife

MOHNTON, PA.

Leininger, A. G.
 Leininger, Mary H.
 Leininger, Ruth R.

NEWMANSTOWN, PA

Achenbach, Alice
 Alspach, W. H. Rev. and wife
 Butzer, Kate
 Eisley, Jennie
 Forry, Jacob
 Forry, Elizabeth
 Gass, Elsie
 Ibach, Nora
 Noll, Susan
 Noll, Malinda
 Newman, Lydia
 Reed, Mrs. Elmer

Reed, Earl
 River, Mrs. Violetta
 Spangler, John K.
 Spangler, Mrs. Emma J.
 Spangler, Elsie S.
 Strickler, Adam
 Strickler, Julia
 Whitmoyer, Fred
 Weik, O. B.
 Weik, Amanda
 Wise, Robert
 Wise, Sallie
 Wise, Alice
 Wolfkill, Mamie
 Zeller, Fred
 Zeller, Fred., Jr.
 Zeller, J. Henry
 Zeller, Kate

NEWMANSTOWN, PA.

(R. F. D. No. 1.)

Batdorf, Carrie
 Becker, Thomas, Sr.
 Becker, Eliza
 Becker, Thomas
 Bernmitch, John H.
 Bernmitch, John
 Bernmitch, J. Henry
 Bernmitch, Eliza
 Brendle, Rebecca
 Brendle, Alice
 Dierwechter, John
 Dierwechter, Mary
 Dierwechter, Ella
 Dierwechter, George
 Dierwechter, Thomas
 Dierwechter, Moses
 Erb, David
 Erb, Mary
 Erb, Ella
 Erb, Anna
 Erb, Ephraim
 Erb, Seth
 Erb, Ray
 Erb, Henry
 Illig, Hiram
 Illig, Laura
 Illig, Charles

Rhoebold, Alice
Steinmetz, Frank
Steinmetz, Lucy

NEWMANSTOWN, PA.
(R. F. D. No. 2.)

Bowman, Mary
Bowman, Raymond
Moore, Lizzie
Moore, Frances

PALMYRA, PA.

Bahner, J. E. Rev.
Martin, Jacob H. and wife
Yingst, David

PENBROOK, PA.

Graybill, John H. Rev.

PINE GROVE, PA.

Glick, H. J. Rev. and wife

PHILADELPHIA, PA.

Albright, J. D. Dr. and wife
Graham, Ina
Gruhler, Wm. J. and wife
Long, Clarence S. Rev.
Sternner, Mrs. Lillian
Woodring, E. S. Rev.
Ziegenfus, A. F. Dr. and wife

PORT CARBON, PA.

Schaum, Geo. F. Rev.

POTTSTOWN, PA.

Kurtz, Mrs. Sarah
Kurtz, Miss Maggie
Kurtz, Russell

POTTSVILLE, PA.

Deppen, Mrs. E.
Long, F. S.
Romig, E. H. Rev.

RANSOM, PA.

Dice, L. Rev.

READING, PA.

Baker, Edwin C.
Frederick, Mrs. John S.
Freehafer, Mrs. D. M.
Foltz, Harry S.
Guenther, Geo. G.
Haman, C. S. Rev.
Heck, H. J.
Hendel, Wm. H.
Hoover, J. W. Rev.
Hunt, L. C. Rev. and wife
James, Mrs. Mary
Kistler, Jas. D. Rev.
Miller, John R.
Mohn, Jeremiah G.
Mohn, James F.
Price, Miss Matilda
Redcay, Wm. H. and wife
Riegel, Wm. W.
Riffert, E. L.
Rudisil, Mrs. John S.
Rudisil, Mary P.
Sampsel, A. M. Rev.
Sechrist, O. K.
Seibert, John H. and wife
Seibert, Mrs. Mary
Shultz, Miss Helena
Wagner, Mrs. Jacob H.
Walley, Samuel N. and wife
Walley, Harold

REAMSTOWN, PA.

Shoemaker, W. A. Rev.

REYNOLD STATION, PA

Root, Daniel
Root, Emma

RICHLAND, PA.

Erb, Salinda
Frank, Mabel
Kauffman, C. A.
Kauffman, Lina
Kauffman, Daniel
Kauffman, Ruth
Landis, Monroe
Landis, Ella

Landis, Amy
 Landis, Mae
 Leitner, Ida
 Leshner, Ida
 Leyser, Minnie
 Meredith, Wm.
 Meredith, Dora
 Miller, Ida
 Noll, William
 Noll, Lydia
 Noll, Emma
 Noll, Charles
 Peiffer, Martha
 Reed, Mrs. Emma
 Shanon, Helen
 Spangler, Wm.
 Steinmetz, Harry
 Stewart, Wm.
 Weik, Mary

ROBESONIA, PA.

Flickinger, Mabel
 Leininger, Charlotte
 Moyer, Uriah
 Moyer, Diana
 Putt, Susan

ROHRERSTOWN, PA.

Ringwalt, David and wife

ROTHSVILLE, PA.

Ruth, John F.
 Ruth, Ada R.

SCHAFFERSTOWN, PA.

Dalabone, Geo.
 Good, Morris Rev.
 Krall, Clytemnestra
 Krall, Mrs. John
 Moyer, John
 Royer, Amanda

SHAMOKIN, PA.

Dunkelberger, Sadie

SLATINGTON, PA.

Knerr, Geo. A. Rev. and wife

STEELTON, PA.

Wingert, H. M. Rev.

STROUDSBURG, PA.

Grimes, Oscar
 Grimes, Annie

SUNBURY, PA.

Pontius, A. W. and wife

TERRE HILL, PA.

Johnson, I. E. Rev.
 Watts, Samuel S.

TOWER CITY, PA.

Longsdorf, J. Max. Rev.

WILKES BARRE, PA.

Chubb, S. H. Rev.

WOMELSDORF, PA.

Bausch, Sarah
 Bickel, Mrs. Rebecca
 Deppen, Irene
 Dundore, S. E. and wife
 Heffelfinger, Adam and wife
 Lehman, Mrs. Ida
 Mays, Susan
 Zerbeg, Eliza

WYOMISSING, PA.

Noll, Susan

YORK, PA.

Stapleton, A. Rev.

PERSONS PRESENT WHOSE ADDRESSES WERE NOT GIVEN.

Bachman, Grace
 Baker, Harry
 Benson, Samuel
 Benson Lizzie
 Benson, Ella
 Benson, Mary
 Bowman, Jacob and wife
 Bowman, Lucy
 Brown, Webster

Brown, Minerva	Mays, Lizzie
Burkholder, Samuel and wife	McInate, Oscar
Burkholder, Kate	McInate, Jonas
Burkholder, Paul	Meiser, Sallie
Burkholder, Catharine	Miller, Mrs. Richard
Clime, Martin	Mock, Sadie
Dierwechter, Abraham and wife	Moyer, Adeline
Dierwechter, Paul	Moyer, Morris
Dierwechter, Sarah	Moyer, Mrs. Rebecca
Eckert, Sallie	Nagle, John
Engle, William	Noll, Rebecca
Engle, Sallie	Noll, Edna
Engle, Mary	Noll, Mrs. Henrietta
Engle, Bessie	Pieffer, Frederick, Jr.
Evans, William	Pieffer, Dawson
Evans, Harry	Phylphi, Tillie
Fernsler, Emma	Plaster, George
Garret, Sarah	Plaster, William
Gerhart, Ed.	Plaster, Carrie
Griffe, Monroe	Reed, Rebecca
Griffe, Emma	Reed, Theodore
Griffe, Sallie	Reed, Joseph
Griffe, Evan	Rhine, Riley
Haldeman, Annie	Saylor, Lydia
Heisey, Amos	Schwar, Edna
Heisey, Clinton	Smith, Lizzie
Herr, Kate	Spaydt, George
Herst, Ida	Spaydt, Lizzie
Hewitt, Ellen	Snyder, Daniel
Keller, Allen	Snyder, Sallie
Keller, Lizzie	Snyder, Esther
Keller, Samuel	Strickler, Valentine
Keller, Mrs. Rebecca	Strickler, Bertha
Kriegert, William	Stump, Selicia
Kurtz, Sarah	Walter, Clayton and wife
Lape, Isaac	Walter, Allen and wife
Lape, James L.	Walter, Clarence
Layser, Frank	Walter, Hilda
Layser, Harry	Weik, Harvey
Leibig, Frank	Weik, Elsie
Lentz, William and wife	Wolf, Susan
Lichty, Alice	Wolly, Josiah
Mathew, James	Wolly, Susan
Mays, Amanda	



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